Our Cover

A. W. Van Dervort, who found the subject for the cover not so very far away from the Disciples' Community House, labeled it, "When a feller needs a friend." What a friend can do is shown on the editorial page. The group pictured there is an athletic club just organized in the Disciples' Community House, New York.

For June

We are hoping to show all of our junior missionaries each with a little playmate. If the pictures still to come are as fascinating as those that have already arrived, you won't be able to put the magazine down until you have gone clear through it.

Index, Binder and Bound Volume of World Call

In accordance with our custom we have prepared a complete index of WORLD CALL for 1922, which we will send without charge to any suscriber who requests it.

Increasing numbers of our readers have found the handy binder a great convenience for preserving the current issues of the magazine. It is made especially for WORLD CALL and any one can easily insert the monthly issues and the index. The price is $1.50 each, postpaid.

For those who wish the magazine and the index in permanent binding, a limited number of copies are being prepared to correspond with the bound volumes of previous years. The price is $3.50 each postpaid. A few copies of the earlier years are also available at the same price.

If you send in your own copies for binding, $2.00 will pay for the bound volume.

World Call for Public Libraries and Reading Rooms

The woman's missionary societies in many cities have been providing WORLD CALL for the reading rooms of their public libraries, Y. M. C. A's, Y. W. C. A.'s and even for the engine houses of the fire departments. How much such service is appreciated is indicated by the fact that the secretary of the Y. W. C. A. in Kansas City reported that one copy was not sufficient to meet the demand in their reading room and asked that two copies be provided each month. Without tabulating what is now being done throughout the United States and Canada in this way, we are sure that hundreds of important points are being missed. Reuben Butchart of Toronto, Canada, secretary of the All-Canada Movement, suggests that a fund be created to provide at least a thousand copies where they will do most good. We will be glad to know what any of our other readers think on the subject.

The Popularity of World Call Covers

Those who attended the fortieth Annual Christian Missionary Convention of Arkansas, at Little Rock, March 20-22, found a reduced reproduction of the cover of the December WORLD CALL on the front of the handsome program that was handed to them when they enrolled. Our April issue was scarcely mailed before we had a letter from *The Continent*, which is generally considered the leading Presbyterian paper of the country, looking toward their use of the striking cover which appeared on that number.

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Pioneers of God's Kingdom in the Far West

Mr. and Mrs. R. E. Dunlap of Arizona

(See Page 7)

WORLD CALL

Arrow Athletic Club, Disciples' Community House, New York

Volume V MAY, 1923 Number 5

Have We Any Gospel to Spare?

UNLESS we have the gospel to spare we do not have it at all. Our Savior has said, "Ye are the light of the world," and, "If therefore the light that is in thee be darkness, how great is that darkness!" Again, and to the same effect, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men."

The Christian is inevitably an evangelist; the church of Christ is inherently missionary. Whatever any one lacks in this direction is just what he lacks of being a Christian. At the same time it is possible for one to be working at the business of evangelism without being a Christian. But it is also possible to greatly increase the effectiveness of both evangelistic and missionary efforts by organization and system.

In making evangelism aggressive there is always danger that it will become offensive, Pharisaical and even hypocritical. We are not to judge those to whom we go but to bear them the messsage of God's love. To avoid any possible misunderstanding, we are to carry this message in our lives as well as on our lips. We must remember always that "God sent not his Son into the world to condemn the world; but that the world should be saved through him." How dare we then approach our neighbor or send our missionary to approach other people with condemnation?

On the other hand we do not dare to allow our religion to be quiescent. The light which doesn't shine has gone out; the salt that doesn't save has ceased to be salt and become mere dirt. Vital missionary activity is the church's one sure proof that it is alive. But it is always expensive, and least of all in money; it requires love and holiness and life; God himself found no cheap and easy way of saving the world. The church is constantly slowing down her life processes and delaying the world's redemption by trying to evade God's method of love and holiness and sacrifice.

"Lord, send a revival; and begin with me!" America is failing to accomplish her mission in the world, not for lack of money or of men, but for lack of grace; for excess of selfishness and sordidness. The church of Christ is torn into factions and hampered in her efforts to give the gospel to the world, not so much because the denominations differ in creeds and ordinances as because they are alike in selfishness and vanity. If but the churches were wholly converted they could quickly be united.

In the midst of this continent God has placed the Disciples of Christ, unfettered by traditions from the old world, "with no book but the Bible, no creed but the Christ, no object but to serve," to plead for the reunion of God's people in order that the world may be saved. Our testimony cannot be considered less than impertinence unless our lives are manifestly "hid with Christ in God." Nor would it avail anything to bring all of the denominations to agreement upon "the creed that needs no revision," "the name that is above every name" and the action and design of baptism, unless at the same time, in fact as well as in theory, all should "walk in newness of life."

The first Sunday in May has been devoted for many years to home missions, which includes everything we can do toward making North America Christian in fact as well as in name. It is hard to see the value or the validity of any name on a church roll that does not represent a life consecrated to this task, which is just organized neighborliness. We invite the child next door to go to Sunday school with us, as a matter of course. Shall we deny him the gospel if he happens to belong to a different race? Shall we withhold the invitation, if his ancestors came over, not on the Mayflower, but on the Aquitania? Shall we allow the accident of his living, not on the other side of the street, but on the far side of the continent to prevent his hearing the gospel? For better, for worse, our lives are bound up with the lives of all who breathe the free air of the United States and Canada and the gospel we share with them is thus validated and enriched in our own souls. To fail here is to perish forever!

The Lure of the Northwest

By B. A. ABBOTT

To win such praise as this, from one who knows and loves Virginia as devotedly as the editor of "The Christian-Evangelist" does, is in itself conclusive proof of the spell which the Northwest lays upon its visitors.

A flash of lakes through the fragrant trees,
A song of birds and a sound of bees
Above in the boughs of the sugar-pine,
The pick-ax stroke in the placer mine,
The boom of blasts in the gold-ribbed hills,
The grizzly's growl in the gorge below
Are dying away, and the sound of rills
From the far-off shimmering crest of snow,
The laurel green and the ivied oak,
A yellow stream and a cabin's smoke,
The brown bent hills and the shepherd's call,
The hills of vine and of fruits, and all
The sweets of Eden are here, and we
Look out and afar to a limitless sea.

THAT is the picture of the Northwest that lingered in the mind of Oregon's unacclaimed poet-laureate, Joaquin Miller, who was once declared by Tennyson to be the only great poet America ever gave to the world. This land has its own psychology, its own golden wand of influence and to have felt that spell once, even for a moment, is to feel its thrall wherever work may call you or the white glistering road into the wide world may entice you.

It is 131 years since Captain Robert Gray dared to enter the Columbia River and lay the basis for American ownership of the Northwest. After him, traders like Vancouver and Astor, explorers like Lewis and Clark, engineers and agents like Bonneville and Wyeth, and missionaries like Whitman and Jason Lee blazed the way and laid the foundation for future greatness of land and people. Following these heroic and adventurous days came school teachers, evangelists, farmers, lumbermen, home seekers and, much later, railroad builders like "Jim" Hill. Lewis and Clark had discovered the land to the American nation but struggle and suffering were necessary to win and to hold it.

Something of the spirit of the magnificent early adventurers, civilizers, preachers and empire builders rests upon this land yet today. "By the valor and blood of a pioneer breed the West was won"—which means that it came into the possession of a people who would give it the protection of an honored flag, the might of a national passion, the dream of a new and better civilization, the hunger and thirst after education, a spot of earth for home, with vines and flowers about the door, and the unspeakable privilege of an open Bible and an unforced altar.

Those who received these great enfranchisements have proved equal to the trust. Their courage has measured itself against obstacle, difficulty and resistance, and has won—has won at least the chance to make a land the equal of which has never yet been seen in the long checkered history of nations and races.

But can we set out, seriatim, as they say at conventions, the lure of the Northwest? For one thing, there is the country itself, just the nature God piled up when he was lighting a new planet into glory. There it all is yet and so immense and so wonderful man can never change it enough to destroy its beauty or take away its charm. In most of it "still stands the forest primeval" though a different people with different customs, move in the shadows of its trees with ax, team, mill, and plow. Those who love solitude can find it "in silence immense where nature's heart beats strong amid the hills." Mt. Hood and Mt. Rainier still hypnotize the beholder; Glacier National Park and Yellowstone Park appeal to the sense of wonder with irresistible majesty and beauty; the Columbia River, gift of the melting snows from the mountains of two countries, follows those who have seen it and haunts them with such a sense of power, freshness and music that the soul is left permanently enriched and exalted. Art has added to the beauty of nature. To have seen the roses of Portland and Seattle, the cherries of Salem and the orchards of the Yakima Valley is to have had an experience that must always be like a gravity drawing the heart back to the country of wonders and of productiveness.

PEOPLE are lured to the Northwest for business. It is a land where the doors of opportunity are not slammed in your face. The chances of a place in the sun are not all preempted and when an immigrant pitches his tent in the Northwest he instinctively feels that a comfortable house is not far away and that he need not always be a "hand," a "tenant," a "clerk," or a "day" laborer; but that the honor, the dignity and the responsibility of proprietorship will one day rest upon him. He feels himself called to be a man among men. That is the heart of Americanism. Here each returning year the reaper sings the epic of the wheat in Eastern Oregon and Washington, while the apples, peaches, apricots, plums, prunes, pears, raspberries, blackberries and loganberries of the section are sold in almost every grocery store and fruit stand in the United States. Silver, gold, lead and copper mines pour out streams of wealth and the rivers supply salmon for the great cities of the whole country. This country has the largest flocks of sheep on earth. A section east of the Cascades in Washington is known as "Horse Heaven." The most extensive and valuable timber lands of the world are in this region. One county in Oregon is said to contain three per cent of all the standing timber in the United States. Some of the trees tower heavenward more than three hundred feet, taller than any church spire. A single log sometimes occupies an entire flat car. "Enough lumber to build several small houses may be obtained from one tree." With such gifts of forest, orchard, river, flock, field and mine

held out to overcrowded parts of the world, the people will come from everywhere and they will be people of a new fresh life, of abounding spirit and of courage; people of progress and aggressiveness with the creative instinct and the building purpose of religious and educational institutions, as well as of states and fortunes.

Another attraction of this Pacific Northwest is unexcelled if not unequalled facilities for transportation. Ocean vessels can go up the Columbia and the Willamette rivers to Portland, Oregon. Seattle probably has the best deep water harbor in the world. With good rail facilities, with the canals and locks along the upper Columbia that make it a carrier for vast stretches of country and with the hard roads that are being rapidly built, it is easy to see that these cities are and will increasingly be trade centers for the whole world. They are natural ports for trade with Alaska and they also give the Pacific Northwest an advantage with Japan and China, which teem with millions of people who want to buy and sell.

The Northwest is attractive because of its roominess. Montana, Wyoming, Idaho, Oregon and Washington combined, have 494,625 square miles with a population of only 3,315,177 souls. The British Isles, France and Germany have a total area of 520,181 square miles and a population of 146,568,624. It should be noted that if these five states were as closely occupied as the three European countries, their population would be 139,321,550, or approximately 23,000,000 more inhabitants than the entire United States contains at present. We cannot grasp the meaning of these figures without much study, but it is easily apparent that the country is vastly roomy and that it gives the chance of a new existence to the pitifully and dangerously thronged cities of the world; cities so crowded that pedestrians jostle each other off the sidewalks and press each other to suffocation in their huddled houses. Manifestly this land will be found out and hailed by teeming millions, to whom it is yet unknown, as their promised land.

Mt. Rainier

No photograph can more than suggest the gleaming glory of this vast pyramid of granite and ice set in the midst of evergreen forests.

The Northwest is accessible, which means that it will not be left sparsely settled. Even the poor can come in palatial cars with comfort if not with luxury. Once it meant months in the covered wagon drawn by oxen, across desert countries, beneath unfriendly skies, through wily foes and over mountains where death by starvation and in other ways destroyed many of the adventurous immigrants. Once, only the daring would undertake the trip and only the hardy could endure it. For months "these dusty, toiling columns of covered wagons crawled toward the sunset." Women and children died by the score and often strong men succumbed to the hard testing and severe siftings the perilous journey never failed to give. The trip is an easy and delightful one now; transcontinental express trains with observation cars, bath, barber shop, books, magazines and tasty nourishing food on the few days' journey; and at the end of the trip fine cities, growing villages, opportunities for work and for homes, friendly people to extend the hand of welcome and of help and an earthly paradise for him who will win it.

The Northwest is a country of practical idealism. It is decidedly conservative and yet almost feverishly creative. It stands firm and strong like the great trees which distinguish it. But like the great trees it is constantly putting forth new branches. It furnishes a new environment for life, liberty and the pursuit of happiness more favorable than any hitherto known. This is probably the greatest of all the many charms of the Northwest. Here is a chance for a new and better civilization. Here is a country of big-minded men and women. They are not afraid nor averse to trying a new order. They know the defects and the excellencies of the older states and they are ready to let go the former and increase the latter. Tomorrow there will be many tongues, many religions, many theories. It will be the land of the "twenty thousand thousand creeds," of which the poet Noyes wrote. This constitutes a challenge to western civilization and especially and urgently to American Christianity.

The first comers to this section were in search of territory and of wealth. They were led by curiosity, they wanted adventure. It was a rich hunting ground. Fortunes were made in fur, and new cities like Astoria grew in a romantic way out of this quest. The succeeding immigrants were home seekers, and the urge which

impelled them is still strongest and is developing the country in agriculture, commerce, education and all kinds of material comforts.

But there are struggles going on. There is the battle of the creeds for dominance. New theories of society are being tried out. Philanthropist and parasite are contending for the mastery. Anarchy is trying conclusions with law. The region seems to be designated by situation and by the strategy of propagandists as the laboratory of all kinds of experiments calculated to affect the morals and the ideals of society and of individuals. So far, out of the struggle tall, masterful, determined and intelligent people have emerged. They burn with an intense patriotism. They hunger and thirst after things ideal. They are enthusiastic over education. The University of Oregon has over six thousand students; Oregon State Agriculture College, one of the most remarkable agricultural schools in the world, has 4,000; the University of Washington over 5,000; the University of Idaho 1,500; the University of Montana 1,500; and Washington State College 2,212. Some of the greatest churches in America are to be found in this section. The people respect themselves. They believe they are headed toward a magnificent destiny. They are planning and grooming themselves for such a reach. Joaquin Miller, to quote again the words of the interpreter of the soul of this land by the sunset seas, uttered the dreams and ideals of the people when he sang:

My heroes, comrades of the field,
Content ye here; here God to you,
Whatever fate or change may yield,
Has been most generous and true.
Yon everlasting snow-peaks stand
His sentinels about this land.

Yon bastions of God's house are white
As heaven's porch with heaven's peace,
Behold His portals bathed in light!
Behold at hand the golden fleece!
Behold the fatness of the land
On every hill, on every hand!

Yon bannered snow-peaks point and plead
God's upward path, God's upward plan
Of peace, God's everlasting creed
Of love and brotherhood of man.
Thou mantled magistrates in white,
Give us His light! Give us His light!

This seems to set out the chief lure of the churches. The people are seeking God's light. They may laugh and play and trade and adventure but they want God and must have him today. Win the Northwest fully for Jesus Christ and it will prove the greatest vantage ground for foreign missions and the finest base for the church militant that exists on the globe. Out yonder, closest point across the Pacific, are China, Tibet, the land forever consecrated by the blood of Dr. Shelton, Japan, Korea and the islands of the Sea. The eastern peoples want trade, yes; they want to migrate, yes; they want more room, yes; but more than all these things they want the Christ, they want the gospel. The want is not defined but there is a deep, inarticulate, growing, poignant longing for what Christ can give. Make the Northwest through and through Christian and it will be an irresistible witness for Christ to the yellow peoples of the East, who now constitute a menace to the world and especially to our own states by the Pacific Ocean. Neglect this country, let old autocracies or young anarchies get the upper hand and God pity the land. And God pity the world. One day it will be the center of light and fire where nations will warm themselves and grow into brotherhood, or it will be a storm center where they will drive each other to death and despair.

No people are better able to cope with the problems of this country nor to answer its deepest needs and questions than the Disciples. We are a free people. We have no yokes to put upon those who trust our message and our leadership. We have no creed but Christ, no book but the Bible and no aim but to serve. We have the freedom, the independence and the democracy the people desire and need and will have. With good churches and an adequate supply of preachers we can make an immeasurable contribution to "this new, true land of noblest deeds," and astounding possibilities.

REPRESENTATIVES of our brotherhood have been there from a very early date. We have a dozen large churches and many small ones and a few excellent institutions of learning in the process of development. Our people in that goodly land have lifted the banner of learning and idealism. They are to be found in every calling of life. Some of the leading citizens of the section are aggressive and consecrated Disciples. We have had statesmen and writers, as well as those who fell the tree, till the soil and direct store and bank. We have laid the foundations for benevolent work in our old people's home at Walla Walla. We can still further get "in on the ground floor," for religious pioneering has by no means ceased. There is a favorable possibility of making the cause of primitive Christianity the predominant religious force in that section.

But if we do our duty, if we play our part worthily, we must have many more ministers and religious agencies of our own in the great Northwest, and we must not wait. No village or settlement or town should long be without a church or chapel built by ourselves. Some of them may not be greatly needed now, but think of the multitudes coming, coming this way out of the future from every point of the compass! If our United Christian Missionary Society were to devote its entire home missions income to the Northwest it would scarcely meet the need. The money spent there now will "go farther" than in any other part of the United States and its power for good will increase in geometrical progression as the years go by and the murmuring multitudes crowd into that land of wonders and of potentialities.

The neglect of prayer by the Church at home means defeat at the front of battle. The first two things in the early Church were prayer and missions, and the deepest alliance in the early Church was between missions and prayer. The kingdom of God moves faster, but slowly still, and prayer is an echo of men's lips rather than a passion from their hearts.—*Robert E. Speer.*

An American Missionary

By GRANT K. LEWIS

When Mr. Lewis was secretary of the Southern California missionary society he knew Mr. Dunlap at similar service in Western Washington. For the last fourteen years Mr. Lewis has been international secretary and in still closer contact with his comrade.

OUR great church owes much to its pioneer preachers. They have been the heroes of the faith whose sacrificial lives made the Disciples of Christ a mighty people. The men and women who had the faith and fortitude to leave the comfortable parsonages and sure incomes of established churches in the occupied fields and to push on into the new lands, there to build outposts for our Christian civilization, are the apostles and prophets worthy of greatest honor.

One such is Robert E. Dunlap, now our superintendent of missions in Arizona, whose ministry covers the wide reaches of the Great West. Sangamon County, Illinois, gave him birth in 1850. He was brought up on oatmeal for the force, vigor and vim of youth are with him to this day.

Three things distinguished him as a boy. He wore a broad-brimmed white hat, went barefoot and was the champion speller of the Cocklebur district. He is some speller yet, but he has lost his taste in hats and wears shoes. He was just such a leader of boys as he has since been a leader of men. When only eight years old he heard the Lincoln-Douglas debate in Springfield. That very day he gathered a crowd of country boys and led them to call on Lincoln, who gave them all the consideration he could have given a delegation of senators.

Dunlap graduated from the College of the Bible in 1882. However he owes Kentucky far more than his education, since it was there he found the inspiration that made his life and work so successful, in the person of the happy maiden who became his wife.

In 1887, the Christian Woman's Board of Missions sent Mr. and Mrs. Dunlap to Deer Lodge, Montana, where their long career as home missionaries began. While pastor of this church he was in constant demand for evangelistic work in the new towns of the Northwest. For three years he was pastor of the First Church at Seattle and saw the membership grow to 450.

That same year he was again engaged for evangelistic work by the Christian Woman's Board of Missions and the Washington Christian Missionary Society and devoted two great years to saving the churches of Washington, Northern Idaho and Umatilla County, Oregon, from wreck and ruin in the financial panic of that time. He mapped out a practical program adapted to the peculiar conditions and made it win. He held institutes in practically all the churches of his field, covering all departments, with a wonderfully stimulating effect. He gave special attention to tithing, pledging hundreds of people to tithe their incomes. He helped discouraged churches to pay their church debts and raise salaries for their ministers. He organized local woman's missionary societies, reorganized churches and Sunday schools and Endeavor societies. He held numerous revivals and was a singer, preacher, personal worker and secretary. Hundreds of letters went out to all classes of inquirers. Newspaper articles flowed from his pen weekly. He opened the work in Northern Idaho, held the first meeting at Lewiston, was ten days in the first camp meeting at Grangeville. The great camp meetings of Whitman County and at Milton, Oregon, looked to him as a leader in evangelistic preaching.

On great public questions he could not be quiet. His sermons on the public morals of Seattle brought him the nomination for mayor of Seattle. His addresses on Christian citizenship directed the attention of the Prohibition Party to him as a suitable standard bearer in two notable campaigns in which he was their nominee for governor of the state. He went everywhere, Bible in hand, preaching the word from every platform where he was the herald of prohibition. Tens of thousands of people heard him and when the day of victory for state prohibition came, the credit of winning that battle was given to him more than to any other single person.

IN 1899 he laid the foundation for the University Church in Seattle. He never forsook it nor lost sight of the importance of its mission; whether at home or abroad he did not move his membership. He served at interims as pastor, finally in 1912 aiding in securing as pastor, Cleveland Kleihauer who has brought that church to first rank in the brotherhood.

In 1900 Montana called to him again for evangelistic work and he gave six months, preaching almost daily for the entire time. In 1912 he began work in Arizona at Tempe, whence he was called to the work of state secretary, January, 1914. The same steady, incessant labor has characterized his work in that field. The first church organized was Chandler in 1914, before he had yet completed his term at Tempe. The second was Glendale, where a fine church building has since been erected. At Bowie a humble building was needed to house the small church and without any helpers he laid his hand to the task under a July sun, and on the last Sunday opened the house for worship, having driven almost every nail himself. This too when he had never learned the trade. The people came and thronged the house and paid the last dollar to free it from debt.

He went into Globe, one of the great copper mining camps, found forty members, organized them into a church with a Bible school and said, "Now I do not know when a pastor can be provided, but you good people can keep house until the Lord of the harvest shall send forth a laborer into his harvest. Pray with

me and we will call upon God who has never disappointed us nor failed to hear our cry." Within a remarkably short time that prayer was heard and H. M. Bandy, supported by L. C. Brite of Marfa, Texas, and Mr. Dunlap came and built their present house of worship. Claude E. Keltner now serves them as pastor.

Douglas had been the despair of all the ministers who in fourteen years had undertaken to put the church forward in that smelter city. Mr. Dunlap was sent there by the American Christian Missionary Society and the Arizona board to see what could be done. In eighteen months he closed a wonderful period of labor there and left behind him the second best church building in Arizona and one of the best equipped pastors to be found anywhere, G. E. Osborn, who is leading on to victory. He is fond of telling the people that but for the faithful support given to his work by the missionary societies he could not have won these victories.

Florence, the county seat of Pinal County, had only a small Presbyterian church and a Catholic church, neither nor both of which met the spiritual needs of the community. He arranged all the preliminaries for the erection of a tabernacle and holding a meeting. A. L. Crim supported jointly by the United Christian Missionary Society and the Arizona board was engaged for the meeting. On a Monday morning he went with a sufficient force by automobile from Phoenix to Tempe—seventy miles distant and completed a tabernacle in a day and the meeting began at once, resulting in assembling sixty-two Disciples of Christ. He followed that with the usual determination and the next November dedicated the permanent home of that small church leaving them with only $475 of indebtedness.

Time and again he has gone when churches were perishing and rescued them from disaster, furnished them with a well-qualified pastor and set them on the high way of progress. He devoted a good measure of time to Prescott, Flagstaff and Yuma which made it comparatively easy for others last year to assemble a good nucleus for a church in each of those places.

By his side has walked one who has possessed the secret of the success of his work through the years. In Montana for two or three years Mrs. Dunlap was president of the state Christian Woman's Board of Missions and for six years in the state of Washington. On coming to Arizona she was selected to become state manager under the California society. This she did for one year and then the state Christian Woman's Board of Missions was organized and she was asked to become its president but declined, believing that she could better serve as the personal ally, helper and adviser of her husband directly in his work. Mr. Dunlap is now in his tenth year as state secretary of Arizona.

The remaining years of active service should be made to him crowns of glory for a well spent life as a pioneer in the home missionary field.

Ships

By ELIZABETH W. ROSS

"One ship drives east and another drives west
With the self same winds that blow;
'Tis the set of the sails and not the gales
That tell us which way they go.
Like the winds of the sea are the ways of Fate
As we journey along through life,
'Tis the set of the soul determines the goal,
And neither the calm nor the strife."

SOME one has likened our ocean steamers to shuttles in God's weaving, bearing ever across the world the threads of his tapestry.

On February 10, Mr. and Mrs. Charles P. Hedges and their two children set sail for Africa. On February 20, Dr. and Mrs. Earnest Pearson and two little ones sailed out of New York harbor bound for England and on to Belgian Congo. March 3, Mr. and Mrs. Emory Ross, Betty and Roger and Miss Ruth Musgrave took passage for England. They all expected to meet in Antwerp March 17, and take the Belgian steamer Anversville, for Congoland. These ships were eastward bound. At the very same time, probably, Miss Martha Bateman and Miss Goldie Wells were stepping aboard some great ship bound for America. They had won their furlough by four years of faithful service on the field. Somewhere on the mighty deep was Dr. Royal J. Dye returning from a six months' visit to his loved Africa. These great vessels may pass each other on the way, "like ships that pass in the night." I thought how like shuttles these ships really are, back and forth, back and forth, bearing these precious strands, the woof and warp for the cloth of gold for our King.

I went to New York with my children. Some Dallas women gave me a party February 16, 1922, on my seventieth birthday. Seventy women marched around me, singing a rollicking song and each one threw a silver dollar in my lap. One of them said, "Now, Mother Ross, use this money for something that will give you the greatest pleasure." So when the great longing filled my heart to follow the children to the ship, those shining silver dollars came to my rescue. We left Eureka Tuesday, February 27, and arrived in New York on Wednesday. Mr. McGill of Shelbyville, Tennessee, had written Emory: "Wife and I are going to New York to see you off and bring Mother Ross home with us." And there they were at the Prince George Hotel to greet us. We all went at once to Central Church, where Mr. Idleman had invited us for supper and a reception.

One evening we spent at the Community House, where we saw the little East Side boys who so loved Bertha Merrill and for whom she gave her life. Our faithful workers in that Community House are foreign missionaries sure enough.

We met a number of friends in New York, among

them a woman who was one of my Sunday school girls thirty-five years ago in Kendallville, Indiana, Miss Blanche Blackman, now at the head of a large hospital staff of nurses. Mr. Roy of the Phelps-Stokes Commission, brought his wife and little daughter to see us. Emory met a friend, an English explorer and scientist who has spent twenty-five years in Africa. We invited him to breakfast with us that last morning. His stories of butterflies and wild animals and Egyptian tombs kept our minds off of ourselves, which was a good thing.

We went down to the pier about ten o'clock. Many friends were there. On the Regina, a beautiful vessel, we found more than fifty letters and telegrams, flowers, fruits and lovely gifts for the children. Soon the great shrill whistle blew, and I knew it was time for all visitors to leave. I felt as if there was trouble with my joints and marrow when I hugged the babies; and they didn't want me to leave the ship. I went up the gangplank and sat on a camp-stool; part of the time I could see the ship and part of the time I couldn't.

> "The soul would have no rainbow
> If the eyes had no tears."

Another shrill piercing whistle and the mighty ship began to move. I watched it until it was just a speck on the horizon. I prayed Whittier's prayer:

> "Drop thy still dews of quietness,
> Till all my strivings cease.
> Take from my soul the strain and stress
> And let my ordered life confess
> The beauty of thy peace."

The prayer was answered and His sure promise is my inheritance, "My peace I give unto you." We spent

—Photograph by Gray's Studio, Memphis, Tennessee
Mother Elizabeth Ross

—Photograph by Gray's Studio, Memphis, Tennessee
Mr. and Mrs. Emory Ross, Betty and Roger

the Lord's day in Washington. At the Vermont Avenue Church Mr. Wilfley spoke on "Victories that Count," a most helpful message I spoke to a young women's class of 200. We worshiped at Ninth Street Church at night where C. R. Stauffer is minister. He is one of my Eureka College boys and always would have his own way. He *made* me speak to his people. We stopped off at Johnson City on Monday, had six hours at Milligan College, and reached Shelbyville, Tennessee, Tuesday morning. I am resting in the dear home of Mr. and Mrs. McGill.

These messengers of the Christ were all so eager to go back to their work. They go as interpreters of the marvelous love of God in Christ Jesus. One could almost envy them as they go carrying the antidote for Africa's bane. They will bring to untouched hearts the greatest blessing of all life, the soul rapture that must come as they are told for the first time that they are beloved of God. I have been thinking of the many churches, schools and homes I visited with the children and how your love and interest will cheer and bless them. I can imagine them sitting on the gallery at Bolenge when the night shades of the African forest gather about them and the roar of the mighty Congo is in their ears and they will be thinking of you all, and the memory will beat against their hearts, soft and low, like the wings of night moths. They will be comforted and strengthened for their tasks.

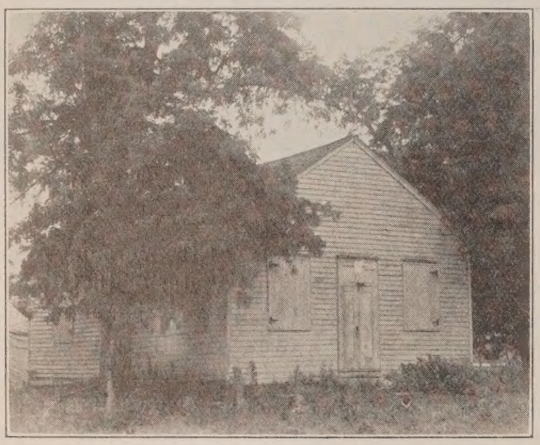
A radio message came yesterday from midocean: "Well, lovingly, Emory and Myrta." It seems that just half my heart flutters here and half out yonder on the high seas, but I hope to give whole-hearted service in the Jubilee campaign after a few days' rest. "We know that we have passed from death unto life because we love the brethren." I love you all, great men of God and women of faith. You are to me as Alpine guides helping me up the hill country to the eternal God. May your love abound more and more and may you be filled with all the fulness of God.

The Evolution of a Country Church

By L. R. CRONKHITE

Under Mr. Cronkhite's leadership as pastor, the Lynnville, Illinois, Church has moved into its present fine building.

ONE of the oldest towns in central Illinois is the village of Lynnville. It was a thriving village long before Abraham Lincoln was elected to the presidency of the United States. During the days of the Civil War it was on the boom. Besides other less conspicuous enterprises, it had two wagon factories and two harness shops, all turning out work for the government. During its early days it was a rival of Jacksonville for the county seat of Morgan County. But about this time the Wabash railroad was built through this section of the country, passing through Jacksonville and thus settling all doubts as to which should become the county seat.



The First Meeting House

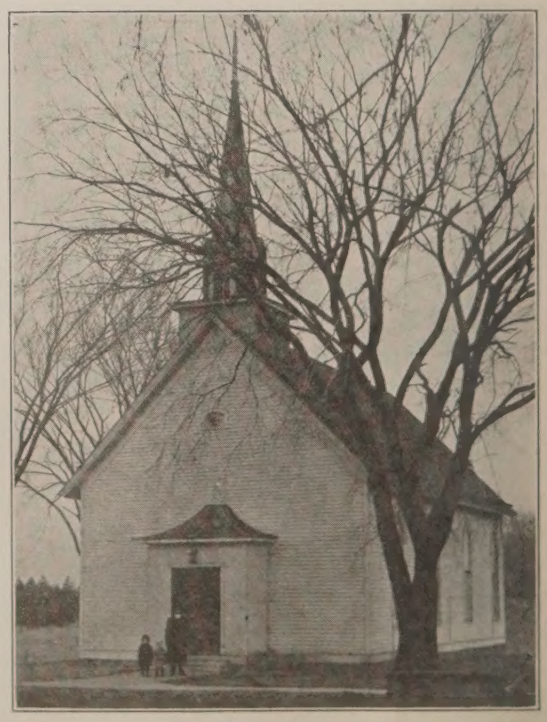
In the early days of the community, there were not only those who were interested in developing the material aspects but there were others deeply concerned for the moral and spiritual welfare of the community. In 1833 Barton W. Stone came and organized a church. It was constituted in the residence of James Leeper. James B. and William Gordon were made elders, with John Banson, James Leeper and A. A. Wilson, deacons.

The Methodist Episcopal people also began work in the community and neither they nor the Disciples being strong, it was decided to build a union house, in which both communions could worship. In 1838 a chapel was erected, but the arrangement was not successful and in 1848 the building was sold for taxes. It was bought by the Disciples and they continued to worship in it until 1882 when the second house was built. This served the congregation until 1919 when a modern brick building was erected. The present house is modern in every respect, having classrooms, a study, running water, electric lights of the Delco type, steam heat, a kitchen fully equipped, dining room and lecture room with stage.

During its ninety years of history the church has had varying experiences. On more than one occasion it has passed through shadows that threatened to engulf it and bring to a close its active work, but on each occasion there have been heroic souls who came to the rescue and with fine steadfast determination and unwavering faith have given the work the help and leadership necessary to pass through the crisis and come out victorious.

At one time the outlook was particularly dark. For months the church had been closed and there seemed little prospect of getting a minister. There was no money in the treasury and enthusiasm was on the wane. Few believed it possible to raise sufficient funds to continue the work and it looked as if the activities of the Disciples had come to a close at Lynnville. Then it was that two faithful workers came forward, Mr. and Mrs. James Campbell. With fine courage and zeal they began an effort to save the work. There were no automobiles in those days, but with a horse and buggy they drove over the community, making a house to house canvass of the membership. To the joy of all they raised in cash and pledges an adequate sum to finance the church work for a year. A minister was secured and the work again moved forward.

Later the question of a parsonage arose. Up until this time the minister had lived in rented property, taking whatever he could get when he came on the field. It



Typical of the Nineteenth Century

The building which served the Lynnville congregation as a church home until 1919.

became increasingly difficult for him to find a suitable house, and at last plans for building a parsonage were started. The incident that precipitated this undertaking is rather interesting. One of the members was visiting at the pastor's home. The minister's family was at that time living in a house sadly inadequate and much in need of repairs. While walking across the kitchen this woman stepped on a weak place in the floor and it gave way causing her to fall. This incident led the woman to decide it was a shame for the minister's family to have to live in such a ramshackle house, and led again by Mrs. Campbell they began a campaign to raise funds to purchase a lot and build a parsonage. After the parsonage was completed Jesse McKnight, who was just finishing his work at Eureka College, came down with his bride and was the first minister to occupy the new house.

The Twentieth Century

Lynnville is not on the railroad line but its new building erected in 1919 is a model for a country community.

In some respects Lynnville might be said to have declined. There are no wagon or harness shops here today and but one store is left. Nevertheless, religion has more than held its own. With a modern building and a splendid group of workers it is moving forward. Besides having full-time preaching and a good church school, it has three Endeavor societies, each with an enrollment of about twenty members. There is a splendid aid society which rendered valuable service during the recent building campaign, raising in cash the first thousand dollars to start the building fund. There is also a good missionary society having an enrollment of nearly forty members. The society is well organized, has its regular monthly meetings in spite of roads or weather and is well attended. It has done commendable work in helping to create a missionary conscience in the congregation. The training class of ten members is just starting the second year's work of the new standard teacher training course.

Among the social activities of the church are class functions, frequent church dinners when all gather for noon luncheon after the morning services, "family night" meetings when supper is served in the dining room and followed by a program of some kind. For the past two years a lyceum course has been arranged and good talent secured. The aim has been to keep a balanced program and to provide on the local field right social activities and religious education, to maintain high moral and spiritual ideals and to cultivate a world vision and more generous response to the great needs of the world.

Success does not come by accident to a man or an institution. There are certain reasons why Lynnville Church has come through ninety years of history to a position stronger today in many respects than ever before. First of all it is situated in the midst of a splendid farming country where the population does not shift a great deal. Then the church has been served by some able ministers; such men as the late Jesse McKnight of Los Angeles, California, and Frank L. Bowen of Kansas City, Missouri. Again, the church has been blessed by good leaders among the laity. It has at present a board of seventeen members who take their work seriously and are willing to be led to undertake larger tasks. This people is not a miserly congregation. They are now paying a better salary than many city churches paid a few years ago.

Some may question whether the world is growing better or not but no one can doubt that today there is a more Christian spirit between communions and a greater desire to cooperate than in the old days. A comparison of two incidents in the Lynnville Church will suffice to illustrate.

During the early history of this church when both the Disciples and the Methodist folk were meeting in the union chapel, it had been arranged that the latter should use the building first and then the Disciples would hold their services. On a certain Sunday Peter Akers preached four hours "to keep the Campbellites from using the house the same day." Probably we did things quite as unchristian, for competition was the rule of the day. But when this last building was dedicated, the Methodists came over in a body and in addition manifested their interest and good will by a number of pledges.

The church at Lynnville does not present a perfect field. There is no thinking member who would say that the work in any department or phase measures up to our expectations, but it is a growing work and with a congregation of earnest efficient workers the outlook is very heartening.

Ancient History

The following address by Mrs. C. N. Pearre, sometimes called the mother of the Christian Woman's Board of Missions, was presented at a celebration of the twenty-first anniversary of the organization in 1896, and was rescued from the archives by Miss Mary J. Judson.

I ACCOUNT myself happy in being one of those who shall speak to you on this festal occasion. One of the most blessed outgrowths of the cherished work which shall constitute our theme today is the sweet fellowship it has brought about. Like a beautiful network it overspreads this land and reaches even to other lands, linking hand to hand and heart to heart with chains strong as steel and bright as gold.

Think with me today back beyond our twenty-one beautiful years to the time when this call was given us. How different a thing was the church then from the church of today—no plan or purpose beyond occupying the ground already possessed, no Foreign Society, no Home Society worthy of the name, no question of interest before the public mind of greater importance than the organ question, all the latent talent of the sisterhood unemployed, a great barrier of conservatism even blocking the way to any united effort of women for the furtherance of the gospel.

Mrs. C. N. Pearre

Right in the midst of these discouraging conditions, to the sisterhood came the cry, "The Master is come and calleth for you!" What then? Were they ready? Yes, even at that midnight hour, when all slumbered and slept, there were wise virgins who had their lamps trimmed and burning, ready to go forth.

The first letter that was written in the interest of our work was to the corresponding secretary of the General Christian Missionary Society, the beloved Thomas Munnell, asking his advice as to the wisdom of undertaking it. He replied, "This is a flame of the Lord's kindling, and no man can extinguish it." His saying has proved a prophecy. The little flame that was enclosed within four walls in Iowa City, has kindled and spread till its light shines down into the dark places of the earth, and the isles of the sea have heard thereof and are glad.

Perhaps you would like to know just how the wheels of the machinery were set in motion—how such a little beginning grew into so great a thing. A few sisters, choice spirits, were selected in our great centers of church influence, and written to appealingly. All but one responded favorably, nearly every one enthusiastically. One of these letters, written to a sister in Missouri, so stirred her heart and that of her husband (one of our most influential preachers) that she gave it to the editor of the *Evangelist,* and he caught fire at once. Of course it was in print with the next issue. This kindled the interest at the *Standard* office, and Brother Errett wrote for us that ever-to-be-remembered editorial, "Help Those Women," which sounded through the land like a clarion call. He also took the responsibility of calling for a meeting of all sisters interested at the coming general convention in Cincinnati.

But the intervening months were not idle. Letters were flying hither and thither. The early roused were finding each other out. Till there was some organization, the original mover in the work had to be "acting" headquarters. Ah, what interest the mails had in those summer and early autumn days! Besides the individual letters there were the tidings from the movement. A society organized here—a contribution taken there and forwarded, with organization to follow—any way to get the work started. One letter came from a young girl away up in Pennsylvania, saying, "I am a teacher with only $30 a month salary, and I have a widowed mother to support; but I do so want to have a part in this work —would $10 be too little?" Dear, young consecrated heart! When we met in Cincinnati there she was right among us, one among the first in the beautiful fellowship.

The convention at Cincinnati in 1874 was a lovely time of acquaintance-making, no one stood upon formalities or waited for introductions. Were we not all daughters of our Father's house, and there intent upon his business? And how ignorant we were! No more knowledge of methods of business than so many children. We did not know enough to appoint a secretary to keep the records,—never dreamed that we were making history, and that the day would come when every detail of that initial meeting would be fraught with special interest.

But we had seventy-five members present, and $415 to start our treasury with; and the organized work started in six states. And we had the cordial sympathy and commendation of our leading brethren in convention assembled. We were invited to meet with them at a set hour and indicate our plans, and then Brother Errett in a few of the most gracious and fitting words that ever fell from his eloquent lips voiced the sentiments of our brethren, and the president requested their

endorsement by a rising vote. They rose as one man!

All seemed lovely so far. We were strong in purpose; we were strong in the assurance of the most worthy of causes; our papers were open to us; our brethren had endorsed us; there seemed nothing but unlimited success ahead.

Alas! alas! we had forgotten the teaching of the Master's parable. A sower went forth to sow and only one-fourth of the ground yielded any return and of that some a hundredfold, some sixty, and some only thirty! In the great field of our sisterhood there awaited us with disappointment the "wayside" hearts upon which our good seed would fall but never enter. They could never be interested in anything pertaining to the spread of the gospel and the upbuilding of the Kingdom through mission work. The wicked one catcheth away that which was sown in her heart, and that is the end of it.

Then there would be the "stony place" hearts that would under certain stimulating influences and heart-stirring appeals begin the work with great enthusiasm, but having no root within themselves would endure only a little while. And again there would be the hearts that would receive the seed "among thorns," and the cares of elaborate housekeeping and the deceitfulness of lodges and clubs and other self-seeking and pleasure-seeking, would choke the mission interest and they become unfruitful.

I could sometimes almost wish that these absorbing delights of our civilization could be swept away and God's people sent into a desert place for a while, till hearts could be set on better things. What were all the fleshpots of Egypt in comparison with that glorious consecration of gifts in the desert when the women, willing and wise-hearted, brought their taste and skill and jewels and whatsoever they had, for the enrichment and adornment of the tabernacle of God!

> "Oh, Christian women, for the temples set
> Throughout earth's desert lands, do you forget
> The sanctuary curtains need your broidery yet?"

That little seed of the Lord's planting which came up so auspiciously and which he gave us to tend, was indeed like the grain of mustard, but already its branches are reaching to the ends of the earth. On this beautiful Christian Woman's Board of Missions Day, you who sit beside the western sea join hands with us by the Father of Waters, and we again lift glad voices with those on the Atlantic shore and amid Southern orange groves, while the chorus is taken up under East Indian mangoes and West Indian palms. It is a glorious thing to be permitted to have part in this world-wide work. The end will be the glad gathering of that great company that no man can number, redeemed out of every nation, kindred, people and tongue. And they shall enter into the beautiful city and go out no more forever.

A City Church That Stayed

By PERRY J. RICE

As executive secretary of the Chicago Christian Missionary Society, Mr. Rice has had opportunity to see the Douglas Park Christian Church in its relation to the Christian occupation of the whole city of Chicago.

SOMETHING of adventure and romance is in the record of all churches, and especially those in great cities. Every beginning is a bold adventure of faith and so is every forward looking enterprise. Hopes are sometimes realized and sometimes they are not. Victory and defeat follow hard upon each other. Churches are organized, grow into independent strength, build for themselves houses of worship and then changes occur which vitally affect them. Permanency is never assured. The character of the population in any given area changes with bewildering rapidity. Problems arise which baffle the wisdom and stagger the faith of the best people. Again and again churches find it necessary to follow their constituencies to some new location or radically change their program and develop new constituencies. Usually the former course has been pursued with strange disregard for the unchurched masses who drift with the tide. The Douglas Park Church, however, is making a determined effort to adjust itself to changed conditions and to function in a difficult situation.

The story of the church's life may be briefly told. Early in the last decade of the last century two men with missionary passion, Brothers Larrabee and Layton, started a Sunday school in a vacant store room on Ogden Avenue, a few blocks west of Douglas Park. The community is like many others in this great city; it is not a down town nor yet an uptown community. It is not a business center nor is it exclusively residential nor is it a slum from which respectable people have fled. The population is dense but not congested; the people belong to the self-respecting, self-reliant classes. They are for the most part artisans, clerks and proprietors of small business houses. Large numbers of young people reside in the community either as members of families who live there or as roomers. Not a few of the young people have found their way through the public schools out into technical schools, colleges and even universities. In recent years the population has become more dense and cosmopolitan. Many of the older American families have moved out and families of foreign descent have moved in. In the daily vacation Bible school conducted in the church there have been as many as fourteen different nationalities represented at one time.

The Sunday school was well attended from the beginning. In the early summer of 1895, City Evangelist E. W. Darst held a meeting at the mission and in June a church was organized with thirty charter members. In the course of its history this church has had the ad-

vantage of outstanding leaders. E. W. Reynolds, publisher of Harold Bell Wright's novels, was superintendent of the school for some time. George A. Campbell was the first pastor and served the church while a student at the university for nearly three years. C. L. Waite became pastor in April, 1900, and continued in that relation for six years. In October, 1909, Vaughn Dabney was called to the pastorate and led the church for about three years during which time it made substantial progress, attaining a membership of about one hundred and fifty and becoming established in its present building.

The struggles of the church to obtain a home for itself are typical of the struggles of most of our Chicago churches. Beginning in a vacant storeroom, the church a little later moved to a hall and then to another storeroom. During the ministry of Mr. Campbell lots were purchased and later a small frame building was erected on these lots by the men of the church, who devoted spare hours mornings and evenings to this enterprise. This building, which seated about one hundred people, was dedicated on October 7, 1901, and served as the meeting place for the church for about ten years, when it was sold to the Board of Education. Again the congregation moved into a rented hall, but very shortly thereafter accepted an invitation from the Douglas Park Congregational Church to hold joint services with it in its building. In March, 1912, the Church of Christ purchased the property from the Congregationalists. It consisted of a small brick building located on the rear of a lot 75 by 125 feet on the corner of Nineteenth and Spaulding and at the time was valued at $12,000. A dedication service was held with I. N. McCash as master of ceremonies, and pledges were secured in sufficient amount to cover the balance needed to pay for the property. The Church Extension Board granted a loan sufficient to cover the indebtedness until the pledges could be collected and for a brief time all went well. The community, however, was rapidly changing, there were frequent changes in pastoral leadership, the war came on and the church declined. The pastor finding the church unable to support him devoted a large part of his time for a year or more to secular employment and then in the spring of 1918 resigned. Only a small part of the loan had been repaid, interest charges had accumulated and the situation looked serious.

Under these circumstances the secretary of the Chicago Christian Missionary Society, who had recently come to the field, in order to make himself familiar with the situation assumed for a short time the leadership of the church. A few of the older members who had carried heavy burdens in the past remained faithful; there was a good Sunday school and an interesting company of young people. After a careful survey of the situation it was noted that this was the only church of any kind in a section bounded by a circle a mile in diameter and that while the population was becoming increasingly Jewish and foreign, there were many Americans within easy reach of the church and there were whole families connected with it who had never known any other church home. After mature deliberation therefore, it was decided that the work should be continued. It was perfectly evident that there was no immediate prospect of any large in-gathering as the result of evangelistic effort, but that the slower processes of education and influence by social contacts would have to be employed. It became the settled conviction of those familiar with the situation that while the work must be shot through and through with evangelistic passion and purpose, results must be sought primarily in awakened and aroused lives who would tarry with the church for only a little while and then pass on into other groups.

S. C. Kincheloe, Pastor, and R. E. Regan, Boys' Worker of the Douglas Park Christian Church

The Summer Camp on Dr. Pierce's Farm

In the early summer of 1919, having in mind the character of work that should be done, S. C. Kincheloe was called to the pastorate and

since that time in connection with his work as a student, and more recently as an instructor in the department of sociology at the university, he has given himself with energy, wisdom and self-sacrificing devotion to the task assigned him. He has been sustained during these years partly by the church itself, partly by contributions from the First Church of Springfield, Illinois, which sustains living link relations with him through the United Christian Missionary Society, and partly by additional appropriations from the United Christian Missionary Society. The regular church activities have been continued. Preaching services are held, a carefully graded Sunday school is conducted with one of the young men of the community as its superintendent, a young people's society meets every Sunday evening for a devotional meeting and for the discussion of subjects vital to the lives of its members and under the direction of the pastor it also gives itself with untiring devotion to the promotion of wholesome social activities for the church and for the community.

In all the activities of the church two important principles are kept continually in the foreground. In the first place the fact that the church is an integral factor in the community's life is emphasized and in the second place attention is paid to the various natural groups that gather themselves about the church. The Sunday school classes are conceived as groups and the teachers are trained to think of themselves not as teachers only, but as leaders of these groups, and they give themselves to all sorts of activities. There are four boy scout patrols under the leadership of Scout Master Earl Regan, a student who is employed as a part-time worker, and a few volunteer workers. There are also four girl scout patrols which are directed by volunteer leaders who have received such training as they have, largely from the pastor of the church.

There are two outstanding features in the annual program of the church. One of them is the daily vacation Bible school conducted during the month of July each summer under the direction of the pastor and the workers whom he has carefully trained for this service. The attendance during the last three summers has taxed the capacity of the church to its utmost, and the school is recognized as one of the most efficient in the city. The other feature is the outing on the farm owned by Dr. Ina Pierce, one of the faithful and substantial members of the church. By her generosity an invitation is given to all the members of the church and to the children of the entire community to spend some time during the month of August in the open country.

Only a beginning has been made in adapting the church to the community and its needs and it is apparent that a much more adequate equipment and a larger budget will have to be provided if the work is to be continued upon a basis that will fully justify its existence. We did not go to Douglas Park as it is today, but now that we are there it would be an admission of weakness, to say the least, for us to abandon the field without an honest effort to meet the present needs. If such situations are neglected they will become hotbeds of radicalism, unchristian and un-American in spirit and eventually centers for all sorts of vice.

A Bible Revival

By JESSE M. BADER

As superintendent of evangelism in the United Christian Missionary Society, Mr. Bader is leading an All-America revival which confidently aims at a million additions to Churches of Christ in five years.

THE next step in the five-year program of evangelism is a Bible Revival. It is to be a revival of carrying, reading and distributing the Word of God. By the term "Bible Revival" we mean that there shall be a new enthusiasm and interest in Bible reading on the part of the church members, and at the same time a revival in the use of God's Word as a soul-winning instrument. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Surely, such a revival is needed.

Early this year a representative of the Pocket Testament League from New York City, S. Leroy Smith, was asked to come to the United Christian Missionary Society for conference about the League. The outcome of Mr. Smith's visit has resulted in the reaching of mutual understanding for the promotion of the League plans and program and the adaptation of the movement to the plea, position and practice of the Disciples of Christ.

The Pocket Testament League was founded by Mrs. Charles M. Alexander as a means of winning schoolgirls to Christ and was officially launched as an international movement in 1908, in Philadelphia, by J. Wilbur Chapman and Charles M. Alexander. It has spread rapidly throughout the world. Since January 1, 1922, 31,030 have signed membership cards, making a total of 171,171 during the last six years.

The aim of the Pocket Testament League is to exalt God's Word and to show to the modern world that the Bible is the secret of success in all that is best in individual and national life. The League motto is, "Winning Souls For Christ"; its methods, personal dealing with individuals; its instrument, the Word of God.

In the early days of the Restoration movement it was almost impossible to find any one who did not carry a copy of the Word with him. Our fathers made much of

the Book of all books. They not only carried it but they also read it. This was evident in the sermons they preached, in the debates they held and in personal conversations as they sought to make plain the simple way of the gospel of Christ. "Back to the Book" was one of their great slogans. Another was, "Where the Bible speaks, we speak and where the Bible is silent, we are silent." "No creed but Christ; no book but the Bible" was another forceful phrase often used. Today, as a people, we are not carrying and reading God's Word as our fathers did. A Bible Revival seriously attempted and carried on will bring back such a fervor and renewed interest that a Testament will be found in every man's pocket and in every woman's handbag.

The executive committee at its March meeting enthusiastically passed the following recommendation: "That the home missions department of the United Christian Missionary Society, as a part of its evangelistic program, promote the carrying and reading of Bibles and Testaments beginning immediately following Easter and that the time up to and including Pentecost be used especially to launch the plan in all our churches, seeking to sign thousands as members of the Pocket Testament League." The goal set for the Bible Revival is 50,000 in fifty days from Easter to Pentecost.

The Pocket Testament League membership cards, literature and Testaments, will be carried in stock by the literature department of the United Christian Missionary Society. The Testaments will contain soul-winning helps especially prepared for our own evangelistic program. In the beginning of this movement the United Christian Missionary Society will carry two different editions of Testaments—one that will sell for fifty cents and the other for seventy-five cents. Other editions and bindings will be added later.

The most effective plan for giving out Testaments is for the church or some organization within the church to create a Bible fund. The best results of the Bible Revival are secured when every person who joins the League is given a Testament and is not expected to buy one. Every new convert should be asked to sign the membership card and in turn be given a Testament as a present from the church.

The evangelistic committee in each local congregation should have the responsibility of carrying out and leading in the Bible Revival program. Where there is no evangelistic committee then a Pocket Testament League committee should be appointed at once and asked to direct the work. This committee should be permanent because the Bible Revival plans are to continue indefinitely as a part of our brotherhood evangelistic program.

All our churches, Bible schools, Christian Endeavor societies and other organizations, are urged to determine upon a special day some time between Easter and Pentecost which they will observe as "Bible Revival Day." If at all possible an entire week should be set aside for this special program. The suggested date is May 13-20.

The Pocket Testament League has had a most thrilling and romantic history. Charles M. Alexander's latest evangelistic effort was a Bible Reading Campaign in Detroit, Michigan, during the spring of 1920. That great industrial center was completely stirred and 31,000 League Testaments were placed in the pockets of the people. These Testaments were constantly in evidence in industrial plants, banks, newspaper offices and street cars throughout the city. Sixty-nine churches participated in the Bible Revival. Even in the Detroit Chamber of Commerce it was not unusual to see men getting together to read from their pocket Testaments. In addition to the 31,000 enrolled the records show that 1,829 were recorded as having accepted Christ and united with the churches. A Pullman dining car waiter on trains running from New York to St. Louis has enlisted more than 4,000 League members in the last few years.

In 1921 a two months' Bible Revival was conducted in Sydney, Australia. It was a most unique "Back-to-the-Bible" crusade. The movement was not confined to the churches but swept to the public and high schools of the city like a veritable gale from heaven. More than 21,000 Testaments were distributed. The movement has proved such a blessing to Sydney that it is now planned to spread it throughout New South Wales. In Coatesville, Pennsylvania, a town of 14,000 population, 5,000 Testaments were presented free of cost to those who joined the League. At the close of the campaign the Sunday schools were reported as having the largest attendance in all their history.

THE Bible continues to be the world's best seller. Presses have been running overtime ever since the World War because of the unprecedented demand for copies of the Bible. One organization alone, the American Bible Society, recently placed the largest single order for copies of the Bible when they ordered 3,000,000 separate books of the Scriptures. These little volumes will be printed on huge rotary presses at the rate of 10,000 an hour.

No book has ever reached so many millions or had so great an influence on the world. No book is being printed in so many languages in whole or in part, for the Bible has been translated and printed in 770 different languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century 550,000,000 copies of the Scriptures have been prepared and distributed by different Bible societies. Almost half of the Bibles printed by the great American Bible Society during the last two years have gone to the Chinese. It is estimated that 30,000,000 copies of the Bible were distributed from all sources last year and yet the requests for Bibles are not being met.

Surely a people of the Book can enroll 50,000 in fifty days, who will promise to carry their Bible or New Testament with them and read at least one chapter daily. Such a movement among us will do more to conserve our evangelistic gains and to gain new members than any other one thing that we can do as a brotherhood.

The Dawn of a New Day

By H. L. HEROD

The writer of this article modestly fails to intimate that, in connection with his notably and solidly successful pastorate of the Second Christian Church, Indianapolis, Indiana, he is one of the leading spirits in the National Convention and both a sign and an agent of the new day that is dawning for the Negro race in America.

THE National Convention of the Churches of Christ among the Negroes of America was organized in 1916 at Nashville, Tennessee, with Preston Taylor, the present incumbent, as president. The movement was born out of a sincere desire on the part of a few Negro leaders to make the Negro churches more efficient and aggressive in the work of the Kingdom. To this end organization seemed indispensable. It was felt that the Negro Disciples are a part of the great brotherhood by a common faith in the gospel of Christ and by historic association. Our fathers, although in bonds, heard the word of God as preached by Stone, Scott, Campbell and Gans and accepted it with unspeakable joy and pride in its power. The pull of brotherhood and desire for fellowship in Christian service, coupled with the challenge of the whole program of the whole church, were irresistible. Nor could we be blind to the splendid achievements of the Negroes in other religious communions. Indeed we were chagrined when we remembered that although we had the truth, they had the spirit and were doing the work. We realized that many of our good churches were decadent and that our children were being lost to the cause of New Testament Christianity for lack of organization and adequate leadership.

The advantages accruing from the organization have already more than justified its existence. In the first place, the Negro Disciples did not know each other. It was generally known that we had a considerable number of churches and ministers, but there had been no getting together of the forces for conference and mutual encouragement. Nor were we aware of the splendid ministers, educators, laymen and women who make up our Negro churches. Second, a better and closer relationship between ourselves and our white brethren has resulted. Some of them knew that there were a few straggling Negro brethren here and there. They had even done some deeds of mercy for them. Few had dreamed of working with them and through them for their own salvation and the Christianization of the world. Negroes in America were, and largely are, conceded by many of the strictest of our faith as belonging either to the Methodist or the Baptist persuasions. Our national meeting from the first has brought representatives of the United Christian Missionary Society and other leaders of Christian work face to face with our outstanding Negro brethren to the wholesome profit and pride of both groups. Third, the national convention from the beginning felt that the organized work of the Negro churches should be one with that of our white churches. There seemed no tenable reason why Christian groups differing widely perhaps in race and nativity should not be co-workers in the Kingdom of God. So we are succeeding, not only in organizing the local churches for more efficient service but in correlating and articulating that work as auxiliary to the larger work of the church as represented by the United Christian Missionary Society. Fourth, the movement in addition to directing and inspiring our churches with new zeal is developing initiative, the sense of responsibility and leadership. Our churches with increasing pride are realizing that it is more blessed to give than to receive and that they have a great contribution to make to the cause of Christ. Fifth, the National Convention its first year attempted a concrete task. A Jubilee fund of $20,000 had been proposed in 1916 by the Christian Woman's Board of Missions. The undertaking was indorsed and the amount nearly raised in three years. In 1917 the National Convention adopted three objectives: the building of a church in Washington, D. C., the founding of Central Christian Institute and a share in world missions. An emergency drive for $100,000 was begun in behalf of this threefold task. Pledges amounting to $115,000 were taken. This money is being paid and the objectives are in process of realization. At our convention at Indianapolis, $8,478.34 was reported raised for 1922. That convention adopted a budget of $20,000 to be apportioned among the churches and raised in 1923. The apportionment was based on the emergency pledges yet unpaid and will be expended for the emergency drive objectives.

H. L. Herod

The United Christian Missionary Society is working through seven of its special representatives who constitute part of the executive committee of the National Convention. J. B. Lehman, superintendent of Negro work, Mrs. Rosa B. Grubbs, P. H. Moss and his assistants as field secretaries and other workers supported by the United Christian Missionary

Schools

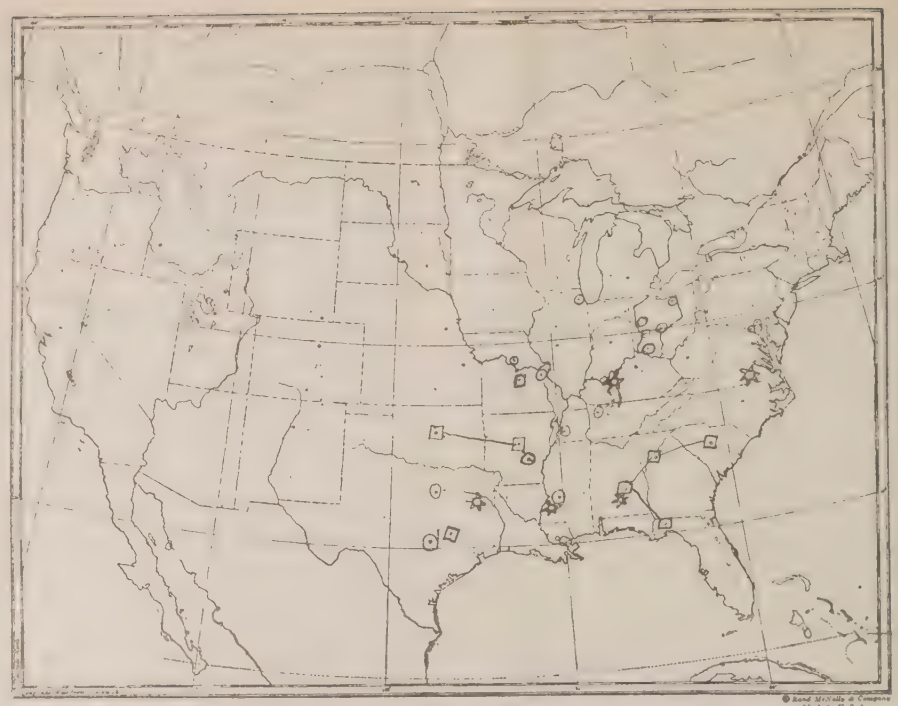
Southern Christian Institute, Edwards, Mississippi
1265 acres
$175,000 property
276 enrollment

Jarvis Christian Institute, Hawkins, Texas
638 acres
$91,000 property
212 enrollment

Piedmont Christian Institute, Martinsville, Virginia
24 acres
$70,000 property
Ready for an enrollment of 200

Alabama Christian Institute, Lum, Alabama
45 acres
$18,000 property
125 enrollment

Central Christian Institute, Louisville, Kentucky
128 acres
$25,000 property



Map Showing Work Carried on by the United Christian Missionary Society and the National Convention of the Churches of Christ Among the Negroes of America

Circle with dot represents churches that have been or are being helped. Square with dot represents state work. Connected square with dot represents regional work. Star represents schools.

Churches Helped

Baltimore, Maryland
Washington, D. C.
Cleveland, Ohio
Dayton, Ohio
Columbus, Ohio
Springfield, Ohio
Chicago, Illinois
Columbia, Missouri
St. Louis, Missouri
Memphis, Tennessee
Clarksville, Tennessee
Pine Bluff, Arkansas
Jackson, Mississippi
Ft. Worth, Texas
Austin, Texas

Regional Work

Oklahoma and Arkansas
South Carolina, Florida, Georgia, and Alabama

State Work

Texas
Missouri

Social Settlement

Flanner House, Indianapolis, Indiana

Society, have been of inestimable value in giving the National Convention worth and effectiveness. We have always had their presence, wisdom and heartiest cooperation. The general secretaries of the several boards which make up the United Christian Missionary Society have gone out of their way to present the various causes of the church to our people. Our school men, the regional and state evangelists, the dozen or more pastors located and supported altogether or in part at such strategic centers as Washington, Baltimore, Cleveland, Memphis, Dayton and Columbus, largely justify the support given them, by their fine spirit of cooperation.

Any statement in regard to our National Convention should make it plain and explicit that the convention includes the national organizations of our woman's work and our Sunday schools under the respective leadership of Mrs. Wm. Alphin of Kansas City, Missouri, and R. A. Gooden of Washington, D. C. In addition to unifying their respective local organizations in support of the whole program of the church, these departments are mainly concerned with problems of efficiency and enlargement. The women have set for themselves this year a special financial aim of $1,500, to be used for furnishings of the Central Christian and Piedmont Christian Institutes, the beginning of a home for aged ministers and scholarships for deserving young men and women who wish to give life service to the church. The beginning is small but the possibilities are unlimited.

A Martyr of Christian Education

By H. O. PRITCHARD

LOUIS O. LEHMAN was born at Sterling, Illinois, September 4, 1877, and died at Eureka, Illinois, March 10, 1923. He was left an orphan at the age of two and, from the time he was old enough to work, became the chief support of his mother. He graduated from high school in 1895 and in the fall of 1896 entered Eureka College. He worked his way through college and graduated in 1901. He later took some postgraduate work in Chicago University. He was married in 1903 to Miss Ethel Leeper and with her lived in happy and unbroken union until his death. His wife, his mother, a sister and two nieces, the immediate relatives, were at the funeral services.

He served as pastor of the churches at Paxton, Rantoul, Havana and Gibson City, Illinois. Because of his monumental success at Gibson City he was called to be the financial secretary of Eureka College in September, 1914. In 1917 he was made the business manager of the college and in 1919 was elected to the presidency.

President Lehman had recently been leading in a campaign to increase the endowment of Eureka College and to liquidate the indebtedness of the institution. He had been in the field most of the time since last September. It was while in southern Illinois that he contracted typhoid fever. Returning to his home he took to his bed and in two weeks and one day from his return he had fought the good fight and finished his course.

L. O. Lehman literally gave his life for Eureka College. Those who know the situation best are unanimous in the testimony that the burdens which he was bearing wore out his body and undermined his constitution so that he was not able to withstand the ravages of the disease.

The funeral services were conducted in the Eureka church March

13, and the writer of this article was in charge by the request of the family. The church was crowded to its capacity with students, faculty, trustees and a host of friends. Representatives from the faculty and trustees acted as pallbearers and Professors A. C. Gray and George E. Moore assisted in the exercises. The music was furnished by the college quartet and the closing prayer was offered by C. G. Kindred of Chicago, a lifelong friend of the family. The burial was in the Eureka cemetery.

In speaking of the life and work of Mr. Lehman, the writer said in part:

WE are overawed and overwhelmed by this event which from every human standpoint seems an irreparable calamity. But our Heavenly Father is infinitely wiser than we and in the days to come he will overrule this calamity to our good and his glory.

Luke, speaking of Barnabas in Acts 11:24, parenthetically remarks, "For he was a good man, full of the Holy Spirit and faith." These words could have been written with equal propriety of our beloved companion and fellow servant.

One of the outstanding characteristics of L. O. Lehman was his humility. It was a combination of timidity and humility. It gave to him great reserve power. Like a thread of gold it was intertwined through all he said and did. It was a part of the very fiber of his being. He never boasted. He never talked of his own achievements. In this high virtue he was like his Master. His was the humility of Christ.

The quality of character which impressed me most was his guilelessness. His motives were as transparent as sunlight. He knew no ulterior aims. All his dealings and plans were open and above board. He despised sham, pretense, duplicity. In our nine years of intimate association, I never heard him speak a harsh word about any individual; but I have seen his face grow scarlet and his indignation rise within him, when he thought things were not being done openly and above board and on the square. He stood for every act of the institution over which he presided being out in the open, and he believed that all other organizations of the church should do likewise. It takes a great soul to act always with artlessness.

Another of his fine qualities was his poise. He had balance. His judgments were trustworthy. It was this quality as much as any other which won for him the unbounded confidence of trustees, faculty and students. You could not stampede him or sweep him off his feet to a rash decision. I have seen him refuse to express a hasty opinion but after taking time to consider a proposition carefully he was willing to express an opinion and to defend it if need be. It was this characteristic which was rapidly winning for him an important place in the educational world. I can testify to the high esteem in which he was held in the Board of Education. While we meet here a memorial service in honor of him is being held by that organization at its annual meeting at Indianapolis.

His consecration! How devoted to every duty! He never shirked any task or burden. Have you never heard him use the phrase, "sacrificial living," or that other expression of his, "adorning the doctrines?" He believed the doctrines, but he thought they amounted to little unless they were incarnated in character and actually followed in our daily living. It was this high quality that led him to his death. And he did it all so unconsciously. He was no foolish martyr. He would rather it might have been otherwise. But if he could arise from that casket and speak to this great audience he would say, "I did not want to die. There is so much to be done. I wanted to finish my work, but if it takes this to arouse an indifferent church and a lagging college constituency to its duty, I am perfectly willing to pay the price." He gave all to Eureka College.

He had an abounding faith. He believed in men. He believed in God. I think I never saw him discouraged. With reference to the particular task in which he was engaged, he never once doubted its success. When others doubted he only smiled and said, "We will win." How great faith it took to keep unshaken confidence underneath the heavy load which he carried! The tragedy—the burning shame—of it all is, that we let him carry the load alone. We sat by and watched. Like Peter we stood by the fire and warmed ourselves. I wonder if God will ever forgive us for our indifference and neglect.

No missionary of the cross who has laid down his life in heathen lands and no patriot who has been slain by the enemies of his fatherland ever gave himself more willingly or unreservedly to his cause than did this brave soul for the holy cause of Christian education among the Disciples of Christ. The cause of education has its martyrs and none deserve a greater reward than he. He died without seeing his cause victorious. But he went to sleep in peace and confidence.

Shall this college endowment campaign fail because he has fallen? Shall he have made all this sacrifice for naught? Shall he have died in vain? I answer, It ought not fail. It must not fail. It shall not fail. The victory for which he fought so hard shall be won. Upon his sacrifice and out of his death there shall come a great and glorious Eureka, which shall embody his spirit and be an everlasting monument to his memory.

Resolution of the Board of Education

PRESIDENT LEHMAN was a college executive of distinguished ability, an active and useful member of this board, a wise counselor, a faithful friend, a sincere and modest Christian gentleman. Loyal and devoted to every duty, he was supremely loyal to the interests of Christian education and to the institution over which he presided. By the breadth of his vision, by the integrity of his character, by the friendly warmth of his personality, he made a contribution of inestimable value to those who knew him as friend and colleague and to the cause for which he labored. He gave himself without stint to the cause which was the object of his loyalty, and poured himself out without complaint or reservation upon the altar of service.

The members of this board record their appreciation of his faithful service, and hold him in grateful and affectionate remembrance.

The Portland Christian Mission

By W. F. TURNER

Twenty-two years in four pastorates and five years' administrative experience, first as regional worker in the Northwest, then as a secretary of the American Christian Missionary Society and later of the United Christian Missionary Society with his especial responsibility on the Pacific Coast, have given Mr. Turner ample background and opportunity for knowing and evaluating our Oriental work.

Mrs. A. A. Kellogg
For twenty years a teacher in the Portland Christian Mission.

Beginnings

DAVID WETZEL, supported in part by the Christian Woman's Board of Missions, became pastor of the First Christian Church in Portland, Oregon, in March 1889. Soon afterward work among the Chinese population of Portland began to be discussed and as a result several boys from the United Brethren mission requested Mr. Wetzel to organize a Christian mission. This was done on January 9, 1891, and by January 27, forty-five pupils were enrolled. The first meeting place was in a large rented storeroom in which a day school was conducted as well as Sunday afternoon services. It was difficult to secure a suitable meeting place in those days, on account of the prejudice against the Chinese. It was estimated that the work would cost from $800 to $1,000 per year to be provided as follows: $600 from subscriptions and tuitions and $300 from the Christian Woman's Board of Missions. The mission was conducted under the auspices of the First Church by volunteers. They taught English, helped conduct services and in every way sought to interpret Christ and his gospel to the students.

J. F. Ghormley
During his seven years pastorate in Portland, a warm friend of the Chinese Mission.

In March, 1891, seven converts were baptized, among them Moy Ham who served as an interpreter and leader until he returned to China. For a short time after this, active work at the mission was suspended on account of lack of workers and money, but those who had been baptized remained faithful to the cause and furnished the nucleus of the organized work later.

Enlargement

The Christian Woman's Board of Missions came to the relief of the suspended work and it was resumed in November, 1922, under the leadership of Jeu Hawk, a graduate of Drake University. He was a leader of the work for eight years. He was capable, well trained and popular and the work grew and prospered. Jeu Hawk decided if he were to heal souls he ought also to be able to heal the bodies of his people, hence he studied medicine and graduated from the Portland Medical College. Up to December, 1894, the mission reported 21 baptized persons, some of whom have since returned to China. Jeu Hawk was active in an effort to bring all the Chinese missions in Portland into united action for the help of his people, and succeeded in having the first union meeting in February, 1894. In April, 1894, the meeting place was changed to a location in the very heart of Chinatown where the work and workers came in close contact with the people they were endeavoring to reach.

J. F. Ghormley came to the pastorate of the First Church in May, 1897, and during his stay of seven years about 35 Chinese were baptized and received into the fellowship of the church. Jeu Hawk presented the work in many American churches and aroused a widespread interest. He had a faithful helper in his wife who was converted and trained in a Baptist mission in San Francisco. In the meantime Louie Hugh came to the mission from China, was converted by Jeu Hawk and by him was influenced to go to Drake University where he graduated. Jeu Hawk closed his work at the mission in 1900, and with his family returned to China whereupon Louie Hugh came to Portland as his successor, even as Elisha took upon him the mantle of Elijah. He too studied medicine and graduated with honor from the Portland Medical School.

Miss Grace Woo had been given by her mother to the care of a Presbyterian school for Chinese girls in San Francisco, where she received a good education. Through friends Louie Hugh entered into correspondence with Miss Woo which ended in their marriage. After her marriage, through reading and studying the Bible, Mrs. Hugh came to desire to be buried with her Lord in baptism. She was a true consecrated Christian. Theirs was a Christian home in every way into which were born Ruth and Andrew who are now in Portland. Andrew was re-

Mrs. J. F. Ghormley
Who shared her husband's interest in the Chinese Mission.

A Reception Given by the Portland Christian Mission to Mr. and Mrs. W. F. Turner on December 8, 1922

cently baptized in the East Side Church and it is expected that his sister Ruth will soon follow his example. Mrs. Hugh did not live long. After her death Louie Hugh asked for a vacation and returned to China, where three years ago he died of influenza. But the influence of these two fine Christian workers still lives in those whom they brought to Jesus, and especially in their two fine children, who are still connected with the mission.

During Louie Hugh's time the Chinese church was organized, elders and deacons being selected and the communion service inaugurated. It was at about this time that Mrs. A. A. Kellogg came into the work, first as a teacher in the Bible school, then as a teacher of English and later as a visitor to the Chinese women in their homes. She was actively connected with this work for twenty years and is affectionately regarded by her Chinese friends as their Christian mother. Her work there will be held in everlasting remembrance. From Jeu Hawk's day to the present, some of the workers have been paid modest salaries, but much service has been given by volunteers.

Difficulties

The work of this mission reached high tide during the days of Louie Hugh, but it has since encountered peculiar difficulties. First, came the Chinese exclusion law causing a decline in Chinese immigration, a decrease in Chinese population and frequent changes of residence from city to city, all of which affected the strength and continuity of the work. Second, the mission has had periods without native Chinese leadership. After the departure of Louie Hugh the work was left in the hands of Mrs. Ellen Hunter. Later, Chinese leadership came in the person of Lee Tong, who had attended the classes of Mrs. Kellogg, was converted during the ministry of Louie Hugh and graduated from our school at Eugene, Oregon. He served as pastor for ten years and was loved and respected for his good work. He was finally called as pastor of our Chinese Institute in San Francisco where he still labors. The Portland mission has since had no permanent Chinese pastor and it has meant a great loss to the work. A third difficulty has been a financial one. Through lack of funds the United Christian Missionary Society discussed closing the mission in 1921, but the churches in Portland vigorously protested and quickly subscribed $1,200 to tide it through to the new missionary year. E. S. Muckley was solicitor for these needed funds.

Results

So, for thirty-two years this mission has been maintained. Toil, prayers, tears and money have been poured into it. It has had its trials and buffetings. It has had six different homes. But while lacking in material equipment and adequate financial support, it has had the love and counsel and help of the pastors and members of our Portland churches through all the years, especially of such pastors as David Wetzel, J. F. Ghormley, E. S. Muckley, W. F. Reagor and Harold F. Griffis, all of the First Church. Among these J. F. Ghormley and his wife are especially cherished in memory for their untiring interest and labors. Mrs. C. O. Kurtz was treasurer of the mission for several years and in other ways took an active part through some of the most trying periods. It has had the services of a host of volunteers as teachers and helpers of whom Mrs. A. A. Kellogg is the most outstanding. It has had the constant support of the Christian Woman's Board of Missions and now of the United Christian Missionary Society. It has had the leadership of that remarkable chain of native Christian preachers,

each converting his successor, Moy Ham, Jeu Hawk, Louie Hugh and Lee Tong. For five years in its later period it had the watchful oversight of M. D. Clubb, superintendent of Oriental work on the Pacific Coast.

Who dare estimate results which are fully known only to God? Through the years a stream of Chinese, young and old, have passed through the mission. They have attended the Sunday afternoon Bible school, the Christian Endeavor services and the Sunday evening preaching and communion services. Song and prayer services often closed the English classes on week nights and a half-hour prayer meeting was conducted on Thursday evenings and often the boys confessed Christ at these meetings. A large percentage of the students have been converted. Many of them are scattered. Louie Pond was converted, graduated from Eugene Bible University and the University of Oregon and is now teaching in China. Two girls, Fannie and Jessie Lee, one educated in the public schools and the other in Eugene Bible University and the University of Oregon are now teaching in China. Some have gone East, some to Alaska and some elsewhere. God has wonderfully blessed the work and only eternity can tell the good accomplished.

The Future

Since the organization of the United Christian Missionary Society the policy has been adopted of forming a local advisory board of six members, three men and three women, selected after conference with Portland pastors and church leaders. An effort is made to have this board as representative as possible of all our church interests in the Portland district. This board has already rendered invaluable service, giving time freely and constantly without salary, and to it our churches owe a debt of gratitude. It is especially helpful in the absence of a local American superintendent or permanent Chinese pastor.

The present staff of workers consists of Mrs. N. Stevenson, Mrs. Grace Hanson and Miss Sarah L. Hart. They conduct afternoon and evening classes in English, a kindergarten and help in the Sunday services. Both Mrs. Hanson and Miss Hart formerly taught in our mountain school at Morehead, Kentucky. Since Lee Tong left the work, the mission has been longing for another native pastor. Providentially we believe we have such help at least for a time. Recently Wong Tong came from China to San Francisco. He received a Christian college education in China and was a Baptist. After conference with Lee Tong who explained to him our plea and position he came to Portland and placed his membership with the mission. He is rapidly learning English and being an ardent Christian and a good speaker is supplying as pastor. All are much pleased with his work. He earns his living outside the mission and gives his services freely, his only compensation so far being free tuition in English and free room rent. Who knows but with some special work in one of our colleges he will in turn become the successor of Lee Tong? So with thirty-two years of splendid work behind it, the Portland Chinese Mission hopefully faces the future.

A New Day in the Philippines

By CHARLES T. PAUL

The *Philippines Free Press*, published in Manila, said in a recent issue that the most magnificent tribute paid this year to José Rizal was that of "a stranger within the gates," Dr. Charles T. Paul, president of the College of Missions, "a man of unusually high culture and keen insight into world affairs, a traveler in various parts of the world and versed in several languages." During his ten weeks stay, President Paul made use of every opportunity to become acquainted with the Filipino people. His knowledge of Spanish enabled him to talk freely with many leaders of Filipino thought and to gauge with an accuracy impossible for the tourist Filipino attitudes and the possibilities that lie before the Islands.

The trees that crown thy mountains grand
The seas that beat upon thy strand,
Awake my heart to thy command,
Philippines, my Philippines!

THIS snatch from a new song sung by hosts of Filipino school children, to the tune of "Maryland, My Maryland," marks the rise of a patriotism more enlightened and more ardent than that which in 1898 struck from "The Pearl of the Orient" the yoke of Spain. Nor does a single song suffice to phrase the resurgent racial emotion which is sweeping like a tidal wave over the Islands from Dan to Beersheba, or, to use the appropriate extremes bounding the Archipelago's longitudinal reach of a thousand miles, one should say, from Itbayat to Sitanki. The Philippine national hymn, breathing fervid devotion and sacrificial defiance in the cause of coming nationhood, is also wafted from isle to isle in strains like this (inadequately rendered from the original Spanish):

Land of the morning,
Child of the sun returning,
With fervor burning,
Thee do our souls adore.
Land dear and holy,
Cradle of noble heroes,
Ne'er shall invaders
Trample thy sacred shore.

* * * * * *

In thine embrace 'tis rapture to lie,
But it is glory ever when thou art wronged
For us, thy sons, to suffer and die.

Whether played in Manila by the famous Constabulary Band on the beautiful bay-side Luneta, or sung by a bevy of brown maidens at a *fiesta* in some remote *barrio*, the stately strophes of this new-born psalm of the Pacific fan to white flame the feeling of high destiny which burns in the heart of the Filipino people. They make open secret of the fact that their dearest dream, their dominant desire, their determined purpose is to become an absolutely independent, self-governing democracy.

This is the first sign of the new day in the Philippines, the rise of a distinct, fairly unified, aggressively self-conscious nationalism, chafing under the bonds of its greatest and only—indeed, its acknowledged—benefactor, and begging to break away on its own career. Should one mistrust or discount the popular sentiment of the patriotic songs, he would be convinced of the strength of the demand for independence by listening, as the present writer has listened during the past ten weeks, to the elegant and earnest statements of eminent Filipino leaders, provincial governors, senators, *representantes,* mayors, students, scholars, educationalists, journalists, soldiers, merchants, lawyers, ministers of religion, Roman Catholic and Protestant alike, and many others, both men and women. All doubt would have been dissipated by attendance upon the recent debates in the Philippine House and Senate, when statesmen and orators of all parties, the political spokesmen of the Islands from Luzon to Jolo and Mindanao, became veritable rhapsodists of freedom, speaking with common voice, despite violent clash of opinion on details, of the supreme "national objective," which is nothing less than complete and immediate disseverance from American control. It may be questioned whether in any Spanish-speaking parliament of Europe or America, such tropic and impassioned eloquence, in such masterful Castilian, has been heard as that which the plea for Philippine independence has called forth in the Chambers of Manila. The pith and burden of the new patriotism is that the Islands are demanding what the Washington government has promised in the Jones Act, and what they believe themselves demonstrably to deserve.

President and Mrs. C. T. Paul in the Court of the Mary Chiles Hospital in Manila

A second sign of the new day is the heightened sense of certain "events and assets of nationality" which has recently possessed influential groups of Filipino scholars or *ilustrados,* who in turn communicate their enthusiasm to the masses. For example: (1) the Indo-Malayan culture with infiltrations of Chinese art and commerce, which lifted the Islands from barbarism half a millennium before the advent of the Spaniards, is emphasized as the primal basis of Philippine civilization, and distinctive today in the national ethos; (2) the historical importance of the European discovery of the Islands is a subject of fresh and picturesque exploitation by writers and orators; (3) the culture inherited from Spain is freshly descanted upon and glorified, though there is no lessening of reprobation for Spain's oppressive government, and no abatement of satisfaction in its downfall through Philippine revolution and American intervention; (4) a halo of increasing brightness is being woven about the heads of those elect sons of the Islands who are revered as national heroes and martyrs—Burgos, Mabini, Bonifacio, Rizal and others. What people, one wonders, honor with such passionate regard their political prophets and the makers of their democracy, as do the Filipinos? On December 7, "Bonifacio Day," Manila was a riot of reverent and colorful celebration, with tens of thousands of people, representing all the city's ranks, functions and institutions, marching in gorgeous processions with the most elaborate floats and the most touching demonstrations of instructed fervor. In the Avenida Azcarraga the cornerstone of a monumental building was laid to his memory, with speeches by President Manuel Quezón and the Honorable Sergio Osmeña, of the Senate; while the vast concourse that witnessed the ceremony was stirred to the depths when the veteran General Emilio Aguinaldo, of revolutionary fame, publicly apostrophized the spirit of Bonifacio as founder of the *Katipunan,* the secret organization formed in 1892 for the destruction of Spanish tyranny.

As for José Rizal, the foremost national idol, reverence for him has been sublimated into a cult. His "day" falls on December 30. The homage to Bonifacio so widespread, intense and spectacular that it might well have exhausted the people's powers of patriotic expression and artistic invention, was but the prelude to a greater outburst of hero-worship three weeks later. With national feeling stimulated by the passage of the bill providing for a constituent assembly to draw up a constitution for independence, and by the resolution to send another commission to Washington, this last celebration of Rizal Day, from the capital to the farthest hamlet, is said to have eclipsed all former observances. Literally millions of children and youth sang his praises. In all the larger towns there were orations, poems, prayers, sermons, masses, resolutions, dedications, concerts, special editions of the newspapers and processions of surpassing pomp and beauty. This young man, Rizal, whom the Spanish shot in 1896, has become the inspiring genius of ten million people. He is their symbol of national achievement, beckoning them to a brilliant goal. Looking from hundreds of statues into the faces of his

countrymen, he evokes an ever deepening affection comparable to that which Americans feel for Lincoln. A noble character, of whom any people might be proud, his martyrdom for the land he loved is raising him to doubtless immortality among the great and good of the earth.

The new day in the Philippines looks with pride both backward and forward. The recent observance in Spain and Portugal, with the ships of many nations assembled in the Cantabrian Sea, of the four-hundredth anniversary of Europe's first unveiling of the Islands and their first contact with western civilization, even this has tended to invest the archipelago with a new historic interest before the modern world. The colossal figure and epochal enterprise of Ferdinand Magellan, who first of white men saw the Islands, and left his bones upon their shores, has laid fresh hold on the Filipino imagination; as has also the culminating exploit of Juan Sebastian Elcano who, taking command of the expedition, when his master fell, brought the Victoria to the mouth of the Guadalquivir, September 6, 1522, thus completing the first circumnavigation of the globe. A quickened historical sense, through fresh appreciation of their country's connection with this greatest geographical feat of the centuries, is apparent in the temper of the reading classes. The echoes of the Elcano celebration had reached Manila shortly before my arrival, and I was taken to see the fine statue of the redoubtable navigator in the lobby of the *Ayuntamiento,* or House of Representatives.

But the principal strain of Filipino eyes is, as already indicated, toward the future. Patriots of the younger generation are caught by the vision of the rôle their country is destined to play in the line of self-development and in leadership among the nations, especially those of the Orient. Who, they ask, can set bounds to the possibilities of this meeting-place of the civilizations of East and West, if fusion can be secured under the most favorable circumstances of the best elements in each?

With all the new impetus toward nationalism, the Filipino people have no disposition, as far as my searching inquiries could ascertain, to underestimate, or to conceive ingratitude for, the immeasurable contributions to their welfare, which the United States has conferred during the years of her occupation and control. It is quite freely recognized that the dream and program of an independent republic which has become so alluringly conceived and so clamorous for realization, has been immensely stimulated by the democratic tutelage of America, through her generous administration, and the marvelous system of free education in the English language which she has spread over the Islands. No part of President Harding's reply to the second Philippine Parliamentary Mission last summer, after the latter had laid before him the case for independence, gave such satisfaction to the members of the commission or was received with greater enthusiasm when reported in the Islands, than the following: "I can only commend the Philippine aspirations to independence and complete self-sovereignty. None in America would wish you to be without national aspirations." In such words was recognized America's true voice and attitude. And this is the sovereign desire of the Filipino people, that when independence comes to them it may be granted on such a basis of mutual good will and understanding as will insure continuance of the closest friendship between the two countries and, on the part of the Islands, grateful and growing remembrance of America's magnanimous treatment, of her complete fulfillment of her altruistic promises and of incalculable precious benefits permanently bestowed on the Filipino people.

A third sign of the new day is the great religious ferment which is breaking up the crust of the past. That a violent religious reaction and a schism which disintegrated the Roman Catholic Church, followed on the heels of the revolution of '98 is, of course, common knowledge. That Protestant missions of many communions have been at work in the Islands for a quarter of a century, is likewise a familiar fact. That the American régime established complete religious freedom, is an indisputable achievement. That the large ingatherings into the evangelical churches rank among the most signal numerical successes of modern missions, has been recognized. Of the reality of thousands of individual transformations and of the general pervasive influence of the gospel, there has been no doubt. But what really has been happening religiously to the Filipinos as a whole? What conception of Christianity, what attitude to the church,

Celebrating Rizal Day in Manila

The float of the Civil Service Department. *Filibusterismo* and *Noli Me Tangere* are the titles of Rizal's revolutionary novels.

has been forming in the souls of their leaders? Will the Philippines of the future be an avowedly Christian country? What religious basis has been laid during the past two and a half decades for the ideal republic of which the people dream?

Drawn from conversations with hundreds of thoughtful men, three causes of the ferment are submitted: (1) irreconcilable disgust against the formal hypocrisy and puerile superstitions of Philippine Catholicism; (2) the intellectual awakening due to the educational impact of America, with its strong impulse to independent and creative thinking; (3) the confusion cast into inquiring minds by contradictory and rival brands of Christian propaganda. Admitting that the Roman Church has somewhat recovered its soul through the chastening of war and popular indignation and that the Aglipayans, or *Independientes*, were sincere in their professions of a purer gospel, nevertheless the rising generation of Filipinos has seen these two churches pitted against each other as hostile hosts, quarreling in the courts over church property, contending in the plazas, their priests often coming to blows. The divisions of evangelical Christianity have presented quite as incomprehensible a difficulty. The types are all here, immersionist and nonimmersionist, episcopal and congregational, Calvinist and Arminian, claiming to be one, it is true, yet refusing to unite visibly! In the Philippines the conflict of denominational programs has been particularly unfortunate at times. The alert Filipino mind has grasped the incongruity of it all and is asking with challenging poignancy, "What after all is Christianity?" "Which and where is the Church of Christ?" The greatest obstacle to the progress of the gospel at this moment is the divided front which, despite their spirit and protestations of unity, the missionary forces present to the Filipino intellectuals. Alert missionaries and Filipino Christian leaders are alive to the situation. Important movements are now under way toward a better integration and an apposite adjustment of evangelical activities. The supreme questions are: How to find for the gospel a point of appeal to the new critical temper? How to link up vital Christianity with the new national aspirations?

The vision of a national Christianity comportable with the spiritual needs and genius of the Filipinos, with organization adapted and pliable to their expanding life, is distinctly on the horizon of the Evangelicals. To President Camilo Osias of the National University at Manila, who is being favorably mentioned as resident commissioner to Washington, one of the foremost Protestant Christians in the Islands, I put this question, "What will be the religion of the Philippines a generation hence?" His answer was, "It will not be Roman Catholicism as it exists today. There is a reaction from ritualism to conviction. It will not be sectarian Protestantism. The Filipinos are feeling their way. We are brooding, choosing, synthesizing. There will ultimately be a united Filipino Church." President Osias reflected the view of 50,000 students in Manila and of hundreds of thousands in the provinces.

How keenly the young men and women in process of education feel on this subject is indicated by the fact that in 1919, a group of Manila students prepared a petition signed by some of the most prominent citizens of the Capital and sent it by one of their number to America, requesting the denominational boards to establish in Manila a Union Student Church! There are, one regrets to add, vast numbers of educated and modernized Filipinos, including students and those of maturer years in places of influence and leadership, who, having no church allegiance have either lasped into indifference with regard to religion or have preserved in it a merely doctrinaire interest which delights in dialectic and asks discomfiting questions. By these one is constantly reminded of the churchless intellectuals of South America.

Nothing has been said in this article of the more than a million non-Christians (Pagans and Mohammedans) who constitute an almost virgin field for missionary work. I have deliberately refrained from exulting in the past successes achieved in the Islands, a noble story in the annals of Christian expansion, but have sought to indicate something of the new challenge which now confronts the missionary enterprise, by virtue of the amazing progress and change wrought, within little more than two decades, in the whole life and outlook of a versatile and aspiring people.

We Have Purchased the Right to Serve the Tibetans

By JAMES C. OGDEN

On March 31, the Shelton Memorial fund stood at $71,776.92. That assures its ultimate success. On the strength of the early reports, the executive committee appointed to the work in Tibet, the seven new missionaries whose equipment and travel expenses were to be met by the fund. The Petersons and Emersons are going out for general evangelistic work. Miss Young is a trained nurse. We are sorry not to have received in time the pictures of Dr. and Mrs. Wohrley who will carry on in Dr. Shelton's place and be ready to relieve the Hardys at furlough time. No memorial to Dr. Shelton could be more fitting than the immediate enlargement of the work to which he gave his life.

IN answer to the question asked by thousands of friends interested in Tibet, "Are you really going back?" we are happy to reply, "Yes, we are going back," the Lord willing. We have every reason to believe that we must return to Tibet this fall, sailing in September. The sympathy, love, prayers, support and sanction of our great brotherhood are assured and given whole-heartedly. Money for equipment, travel, homes and support is forthcoming, and immediate needs are already met with cash in hand.

And what is more than these necessary material things, there are ready to go and appointed to go with Mrs. Ogden, Ruth, Harold and myself, these fine young people: Mr. and Mrs. R. A. Peterson and two children,

Charles and Raymond; Mr. and Mrs. L. H. Emerson; Dr. and Mrs. I. C. Wohrley; and Miss Grace Young. They have all had spiritual, cultural and special training for this very difficult and dangerous task. Tibet must be evangelized. They are dedicating their lives and talents to this task in the name of Christ and are answering in more than words or money the "Come on!" and "Carry on!" of our beloved Shelton. Any of these selected college graduates can get more in wages and comforts here in the homeland, but they must answer the call to serve humanity in this their chosen field. F. M. Rains once said to me, "The Lord isn't dead yet." How true! With the workers ready to go and the supplies coming in, and with the backing of this great brotherhood, how thankful we are! There is a feeling in our hearts that God through his spirit is urging us on. May we be loyal to God, to Christ, to our brotherhood, to ourselves and to our country.

Miss Grace Young

Since the days of Herodotus men well informed in world affairs have known Tibet and many valuable volumes in many languages have been written about it, but it has only been in the last century that much has been done of real value to the rest of the world and of service to Tibet herself, and only within the last quarter of a century has "the roof of the world" become generally known. Many seen and unseen forces have been working with great rapidity and power these twenty-five years, and on the whole for the growth, progress and development of Tibet. Political, scientific and religious endeavor all have their place and cooperation is necessary. I believe that God is using all these men and forces, in spite of mistakes, toward a goal of great good for Tibet and for all who help in any way.

Now, coming to the task that is on us, our work is religious, Christian, evangelistic, medical, educational, philanthropic, to the end that the gospel of Christ may be preached to the Tibetans, not in a fanatical, sectarian manner, but that they may be served, saved and inspired to live the abundant life in Christ and in turn render saving service to the rest of the world, instead of being a terror to themselves and their neighbors. Christ went about doing good, teaching, preaching, healing, seeking and saving that which was lost. He has told us to do the same to the uttermost part. Tibet must be a part of the uttermost part in Central Asia.

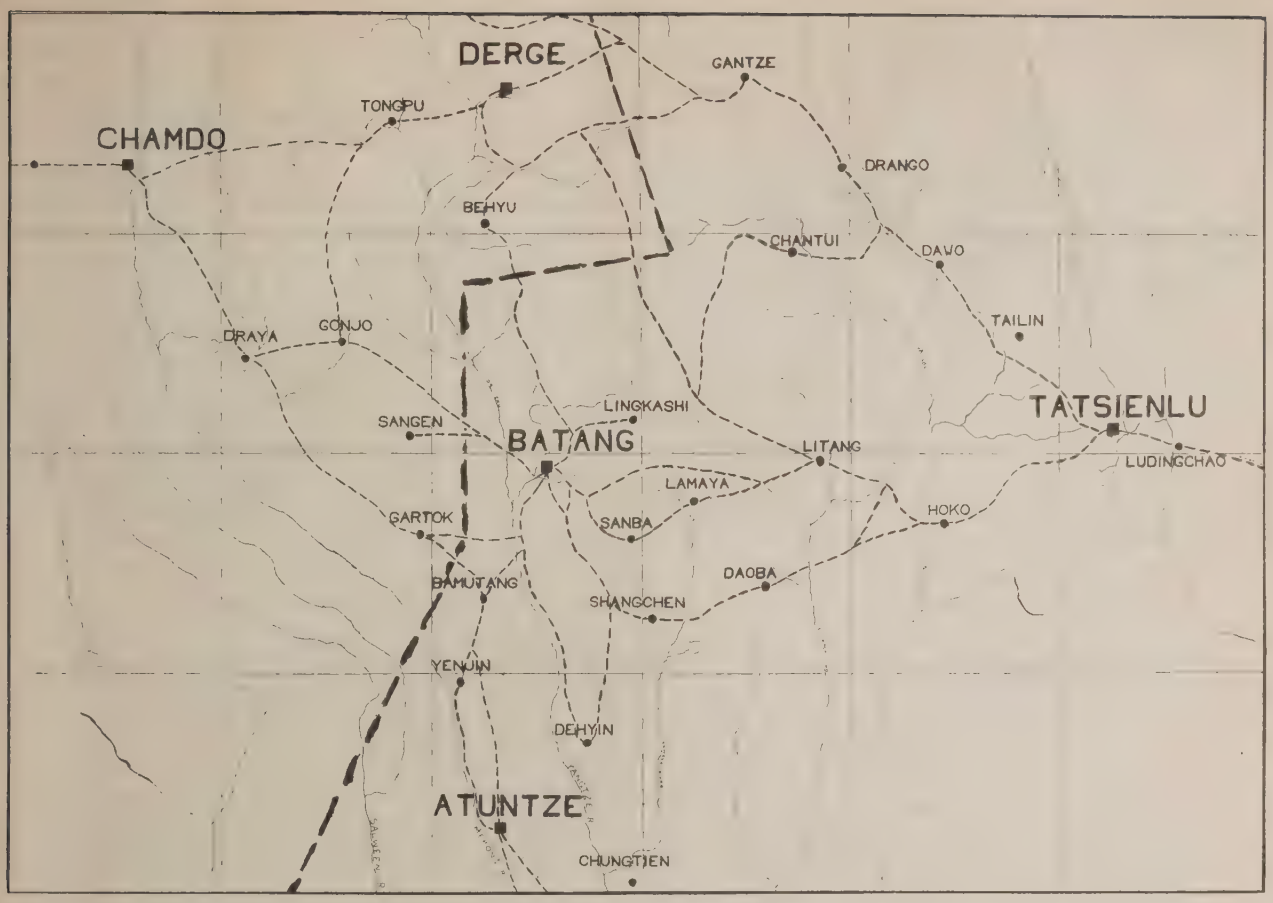
Get your atlas or geography and find Tibet, then locate Batang. The map printed herewith will give you an idea as to the fine location of Batang, and the towns of one thousand inhabitants, or over, in the surrounding country of about ninety thousand square miles. Here we have a native church, a hospital, a day school and an orphanage, with industrial and agricultural work, serving the spirit, mind and body of the Tibetans, besides extensive itinerating work. The gospel is taught and preached and lived every day as best we know how and special church, chapel and Sunday school services are held on the Lord's day.

The work of this central station does not need our boasting because travelers, officials and writers, men competent to know, have made much favorable mention of its work. British Consul Louis King of Tatsienlu in a personal letter writes, "I shall always remember with keen pleasure the kindness I received at Batang from Mrs. Ogden and yourself and I look forward to returning to the town in which you have lived so long and done so much to make the white man liked and respected. I have a fairly lengthy experience of the East (we are contemporaries in that), and one can sense

Mr. and Mrs. R. A. Peterson, with Charles and Raymond

Mr. and Mrs. J. C. Ogden with Ruth and Harold

Mr. and Mrs. L. H. Emerson



Batang in Its Geographical Setting

The heavy line zigzagging down through the center is the border between West China and Tibet. The country as far east as Tatsienlu once belonged to Tibet and its population is still dominantly Tibetan. The dotted lines are trails passable only on horseback. Distances on the Tibetan border are measured not by miles but by days journey on horseback. The following are the distances between various points measured in days: Batang to Chamdo via Gartok, 17 days; Batang to Chamdo via Gonjo, 12; Batang to Tatsienlu via Sanba, Litang and Hoko, 17; Tatsienlu to Gantze, 12; Gantze to Behyu, 7; Behyu to Batang, 7; Batang to Derge via Behyu, 13; Batang to Shangchen, 7; Batang to Atuntze via Bamutang, 10; Batang to Atuntze via Yenjin, 12. The route which the missionaries take into Tibet goes from southwest China up through Atuntze. In the early days they traveled through Tatsienlu from the Upper Yangtse River but this latter route is now closed because of robbers.

pretty accurately the character of foreign residents in a Chinese town from the attitude of the people. I can frankly say that your mission stands out in this respect and that in a town of constant alarms and disruptions such as Batang has been for years past." These are gracious words. Let me choose another paragraph, from British Consul Eric Teichman's book, "Travels in Eastern Tibet," published by the Cambridge University Press, 1922. On page 137, speaking of our Batang mission, he says, "They are surpassed by no mission in all China in respect of the amount of good they do and the sensible manner in which they do it." We appreciate this. Cooperation and appreciation, unity and service to produce light, life, love and regeneration, are necessary in the evangelization of Tibet.

Our party for Tibet must travel about 15,000 miles to reach Batang, and it will take not less than four months to do it and probably longer. It will require forty days of actual travel via Shanghai, Hongkong and Haiphong to Yunnanfu by steamship and railroad. The rest of the long and difficult journey is made on horses and mules and in sedan chairs, the boxes and small trunks being carried on pack animals—mules, horses and yak. From Yunnanfu to Talifu is thirteen stages; Talifu to Likiang five stages; Likiang to Atuntze fifteen stages; Atuntze to Batang ten stages. A stage is a day's journey on horseback or about twenty to thirty miles, according to the roads, which are mostly trails through valleys and over mountains, roads good, bad, dangerous and in places almost impassable. The robbers along the way do not add much to the comfort of the long horseback journey of forty-three days actual travel, but they sometimes furnish some thrills and sometimes offer free board and lodging back in their hiding places and even relieve us of the trouble of proceeding with our baggage and supplies. Now and then they even relieve some of our number of life itself. But we are not going to worry about the difficulties of the way. "The toils of the road will seem nothing when we get to the end of the way." I like that old hymn, "Am I a soldier of the Cross, a follower of the Lamb?" We believe our party is made up of good soldiers of the Cross. They know about the long journey, difficulties and dangers and do not hesitate to proceed. We must meet and overcome obstacles as we go and leave to God what we cannot do ourselves.

When we arrive in Batang this coming winter or next spring, and meet our native friends and the Hardys and MacLeods, Duncans and Morses and rest a while,

then we shall talk over the situation, the field, the central station and out-stations, and as soon as our recruits are ready with language and plans and in the providence of God permission is given by the governments concerned, we shall advance.

A British general traveled from Tangar in the North through Chamdo and on to Lhasa last summer, as reported in the *Royal Geographic* for February, 1923. This was since Dr. Shelton's death. Botanists, geologists, merchants, scientists, statesmen and missionaries have their eyes on the region around Batang and Atuntze to the south and the region around the headwaters of the Irrawaddy in Southeastern Tibet. We have a strategic position in Batang for moving in any direction, just as soon as the time is ripe. Our plans have not always worked out. We have lost by death, murder and removal forty per cent of the missionaries sent out. We must reduce that if possible. There are many odds against us, but we are out to overcome and win. We must conserve the forces that are for us and, unifying our effort, advance. We have purchased the right to love and serve the Tibetans. We have never gone to any of her towns without permission and passports from her own officials. We shall continue this policy and respect all the ruling powers. We shall do our best to follow the Christ in doing good for evil and come out more than conquerors through him who loved us and died for us. The ultimate success of this enterprise is sure. The Rijnharts, Loftis and Shelton shall not have died in vain and the tragedy of their lives shall be turned to a glorious triumph in Christian progress. The goal of their ambition will be reached when *Om mani padme hum* comes to be "Our Father who art in Heaven." We of the Tibetan party give ourselves in surrender and service to this cause.

Contributions of the Mission Fields to Christian Tolerance

By STEPHEN J. COREY

When Christian people begin to pray and plan together for the unreached millions of the earth, their real unity in Christ appears.

THE foreign missionary is the greatest traveler in the world. He learns to appreciate other peoples and other faiths because he learns to know other peoples and other faiths. He is tolerant because he is informed and because the nature of his task leads to loving sympathy rather than self-satisfied aloofness. This generous outlook of the missionary quickly has its influence on the home church and lifts the whole level of Christian thinking and appreciation. Through foreign missions we come to see that the Kingdom of Christ is bigger than any church or any group of churches. Because of that we become tolerant of each other. National, racial and religious prejudice disappears. As a leading Episcopal Bishop, who has long served on the mission field, recently expressed it, "The more I know of other missions and what they are doing the less I think we have any edge on them."

This principle of tolerance begins in the life of the student volunteer for missions. When he begins to read missionary history his heart is stirred by the lives of David Livingstone, William Carey and Robert Morrison; men of other communions than his own, but men whom he longs to emulate and whose shoe latchets he feels unworthy to unloose. Few missionary students can persist in prejudice or intolerance toward those of other names who serve Christ, after they have carefully studied world missionary expansion and have discovered that a very great per cent of missionary victories have been made possible through the work of other churches than their own. The missionary does not thus lose his loyalty for his own fellowship any more than a man loses loyalty for his own family when he discovers that a neighborhood of families embodies as deep loyalty, as high ideals and as useful services as does his own. On the other hand the missionary's longing for the realization of the real ideals and purposes of his fellowship is greatly intensified. He does not transpose his loyalty but he does often change its emphasis.

When a missionary is sent to a non-Christian land he becomes increasingly a tolerant Christian. He begins to appreciate the point of view of the other man and he finds himself one of a host who are endeavoring to carry on a great, difficult undertaking. He discovers that he is battering against an almost solid wall of ignorance, superstition and sin, and that there is little time or occasion for criticism of his fellow workers. The missionary rarely has provocation for contest or debate and many differences in doctrinal points which are evident in the homeland, are little thought of. His main idea is to get the people to know God and to believe in Christ.

The background of the non-Christian lands is all against sectarian distinctions. The missionary's field, in which perhaps no one else is working, is possibly so large that it would take several life-times to reach the people in it. He feels that he must cooperate with his Christian brethren in every possible way. The situation is very similar to that existing at the battle front during the war. Chaplains in the army, in the midst of the heat and conflict, spent little time in discussing differences, but were always tolerant with their fellow workers and the soldiers,

as they tried to advance Christian ideals against almost impossible odds. The foreign missionary is in war up to his neck all the time. He feels very much like one who is going over the top and in the midst of all the dead-level prejudice and low ideals of non-Christian faiths, he constantly wants to reach out and touch elbow with every worker of whatever name, who is trying to advance the Kingdom of Christ.

No religious body can engage in a great world missionary enterprise and long remain bigoted and exclusive. While it does not lose its sense of loyalty or its conviction that it has a vital contribution to make in the progress of Christianity, it cannot longer hold that the world is lost without it and that its own conviction and loyalty are the only ones worth while in the Christian order of things. The hard intolerance of Christians is usually born out of limited vision and a small task. A world passion and millions of unreached souls provide a wonderful cure. There are few exceptions to this rule in the persistence of sectarian exclusiveness on the mission field. The pressure for this has been largely on the part of the church at home rather than missionaries on the field, however, and the notable exceptions only serve to prove the rule.

One of the most beautiful illustrations of this power of world-missions to overcome the restrictions of religious and racial prejudice, was the German attendance at the World Missionary Council at Lake Geneva, Switzerland in 1920. It was the first conference following the war to which German representatives were invited. The roar of battle had hardly passed away, the wounds of the nations were deep and the suffering and bitterness were as great as during the conflict itself. Together with the missionary delegates of twenty nations, came the Protestant representatives from France, Belgium and Germany. Germany had at that time 1,700 foreign missionaries at home, driven there from the fields by the war. British missionary societies had taken over some of the German work in India and French and Belgian societies had done the same in Africa. Hundreds of thousands of German converts to Christianity were drifting back into paganism because their shepherds were gone. At Geneva ten days were spent together in holy fellowship, in planning to conserve the losses and to take Christ to the unenlightened. In this conference it dawned on the delegates that it was far more significant that two delegates were both followers of Christ than that one was a German and the other a Frenchman and also that it was of far more concern to the heavenly Father that an African or a Hindu had been won from paganism to the love of Christ than that one was a French Presbyterian and the other a German Moravian! There is only one way in which such tolerance and Christ spirit can be produced and that is through the world missionary enterprise. In the face of such a program and such a need, narrow sectarian pride and exclusive national prejudice succumb to the love of Christ for the whole world.

When missionaries and missionary leaders sit down together to plan for world conquest, they minimize their differences and magnify their agreements. They are sometimes startled to discover that those things on which they agree are vastly greater in number and importance than the things on which they differ. When Christian people begin to pray and plan together for the unreached millions of the earth, their real unity in Christ appears. At such times theological divergencies, creeds, forms, names, denominational loyalties and sect-consciousness are submerged in a common love for Christ and a common plan for his Kingdom. Under such conditions followers of Christ undenominationalize themselves and become world Christians. They come to realize that their greatest strength lies in the fact that they are fellow Christians together, rather than in their differences. They also go farther and conclude that a limited, white man's Christ, is no Christ at all.

World missionary interest breaks up the weak, dead-level of sectarian unity and brings about a unity of soul and purpose. The missionary discovers that he is far closer in sympathy and even in fundamental belief, with his fellow Quaker who toils by his side to save the Hindu, than he is with a member of his own communion at home who proves his disloyalty to Christ by never turning his hand over to carry out the Lord's last command.

WE have a great appeal to the Christian world as well as to the non-Christian world and there is no place where this appeal is more vital than in mission lands, but in our foreign work this appeal will not take the form which it has sometimes taken in America. The missionary for the most part does not come in contact with the converts of other communions. He rarely ever allows himself to compete with them in any way. He rejoices in the growth of the Christian faith from whatever source. Surrounded by the vast numbers who have never heard of Christ, he will religiously apply himself to the conversion of the non-Christian. Where a few natives of other religious bodies come to his station from afar, he will recognize them as fellow Christians, and quietly lead them to his New Testament viewpoint and to eventual membership with his people. Where ninety-nine and one-half per cent of those in his field are non-Christians who worship idols and only one-half of one per cent are followers of Christ, he will quickly decide that his field of activity is among the non-Christians. If his field is crowded he will move on to other areas where no one has preached an evangelical faith and where the Bible is a completely closed book. He will not hesitate to make his convictions known to other leaders and he will plead for Christian union, but he will do this largely through cultivating friendship with missionaries of other communions and through engaging without surrender of principle in every cooperative enterprise which he finds possible. If there are those who expect our missionaries of this day to do otherwise they will be disappointed. When we send missionaries forth unto the non-Christian world, we commit them to sympathy and hearty cooperation with every force for good which they find on the fields. Our brotherhood at home does not produce missionaries of any other kind today.

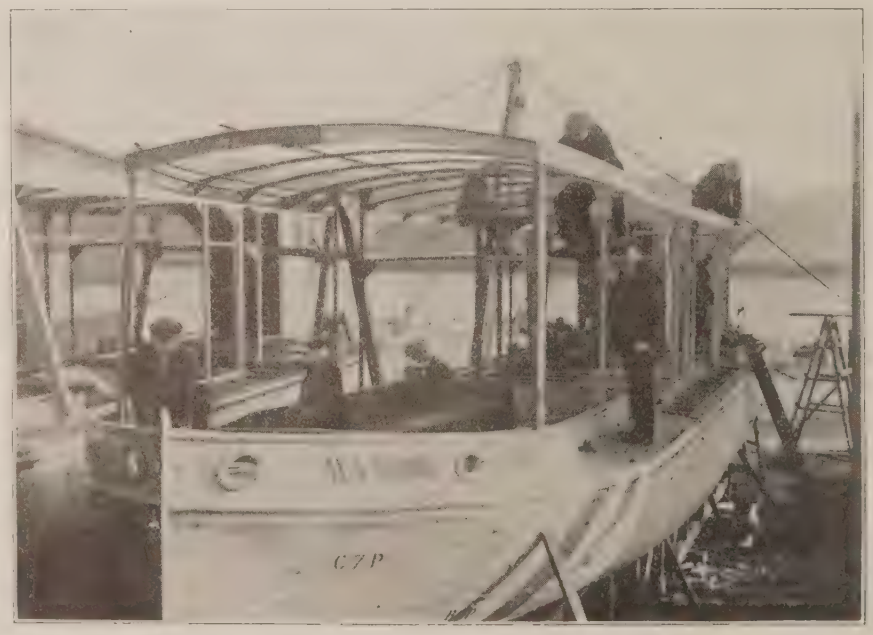
The Highways of the King

By ANDREW F. HENSEY

We are fortunate in being able to draw upon Mr. Hensey's long experience in the evangelization of Congoland to interpret for us the significance of the recent gifts of Illinois and Missouri to our African Mission

TWO great states have completed two great tasks. The woman's missionary societies and churches in Illinois and Missouri have raised the money for sending two small steamers to the Congo. A better price was made possible by the ordering of both steamers at the same time, but it was arranged that one should be shipped before the other, in order to make the problem of reconstruction easier.

Illinois has given much of life to our Congo Mission. What a list her children make! Lewis Hurt, Martha Bateman, Wilhelma Smith Jaggard, Lillie Boyer Hedges, Alice Ferrin Hensey, Dr. William A. Frymire, Josephine Boyer Frymire, Edna Eck Edwards, Dr. Earnest Pearson, Emory Ross and Myrta Pearson Ross, all are in active service. And two Congo graves are forever hallowed in the memory of Illinois Disciples and of Eureka College, those of Ella Ewing and Ray Eldred. The state of Missouri has not had quite the personal touch with the Congo workers, and so in a way their giving has been even more heroic. Their steamer, like the one from Illinois, bears the state's name.



The Illinois with a Glimpse of the Missouri

In the shipyards at Rowhedge, near Colchester, England. They are identical, both steel vessels, sternwheel type, 49 feet long and 12 feet wide, with a draft of 18 inches, using wood as fuel. The total cost of each boat, including building, transportation and re-erection, is approximately $11,000.

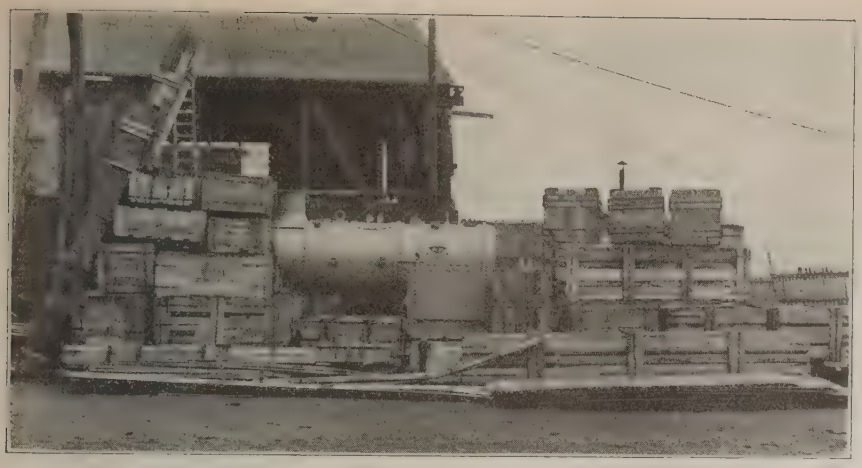
I want to express, in the name of all the missionaries in Congoland, our sincere and grateful appreciation to all who by gift or effort have made these steamers possible. This is especially due to the officers, state workers and pastors, but it is given in as hearty fashion to everyone who has helped.

Because of the service these twin steamers are to render and because the crew will be made up entirely of natives, they have been planned with a view to making them as practical as possible. The engines and other mechanical features have been selected keeping in mind simplicity in construction, thus making repairs easy. As the missionaries will live on board, sometimes as long as three months at a time, there will be two cabins on each boat and other accommodations for comparative comfort as well as safety.

The apparently large cost is made necessary by the fact that these steamers had to be built especially for the tropics and by the long distance which they will have to be shipped. Every steel plate which goes into the two hulls will have to be galvanized, else it would rust through too quickly, and all the wooden fittings have to be of special kinds of wood to withstand the climate. Then the cabins must be closed in with a special kind of rustless screening to keep out mosquitoes and the dreaded *tsetse* fly. Extra repair parts must also be provided, as they are unobtainable there. The transportation will be a large item, but once there, the boats will render a long and efficient service because of their carefully planned construction. These steamers were built in England, largely because the freight would be so much less than if they were shipped from the United States. But the first cost also is less, and the English shipbuilders have had more experience in building small steamers suitable for such rivers as the Congo.

The port of Belgian Congo is Matadi, about a hundred miles up the Congo. There the steamers will be transshipped via a narrow-gauge railway, which has been built around the cataracts, about 250 miles in length. The end of this line is Kinshassa, where the steamers will be put on board a river steamer, which will unload them at Bolenge beach. There they will be reconstructed by native engineers and carpenters under the direction of W. H. Edwards.

To comprehend something of the significance of these gifts from Missouri and Illinois to the evangelization



All Packed Ready for the Journey to Bolenge

After the Illinois was completed, she was taken apart and packed into 48 boxes weighing 44,268 pounds. Every plate, bar, frame, angle iron and other piece of material was numbered and fifteen detailed erection plans were sent to the mission. She was shipped from Antwerp February 16, and will reach Bolenge in April. The Missouri will be shipped in April.

of Congoland, one needs to have the background of the land and its problem. For our problem is not that of evangelizing closely grouped multitudes in great cities, as it is in so many lands, but the far different task of winning the primitive people who dwell in the little villages literally hidden away in the heart of that equatorial forest.

Now, there are footpaths which link together in some fashion those hidden hamlets, and slippery native bridges enable one to cross the marshes, but the real highways of those woodlands are watery ones. The marvelous Congo River with its tributaries and the smaller rivers and the creeks, touches almost every village in some way. The number of miles of navigable waterway in this mighty river system is almost incredible. The Congo itself is over twenty-six hundred miles long, and the length of only two of its tributaries adds three thousand more miles.

For the larger of these highways of the King, we have the steamer *Oregon*, given to us in 1910 by the churches in that state. The two smaller steamers are to enable us to follow the smaller highways to every nook and corner of that dark and mysterious forest.

These efficient little steamers will help us to conserve those who have been won. Small churches are being founded in distant villages, composed of real "babes in Christ." More than three-fourths of the total church membership in Congoland is to be found in these groups. With each passing year they will grow larger and more numerous and they ought to be kept in close touch with the growing life of the church. Jesus commissioned us not only to "make disciples of all nations." but to teach them all his will. Better and quicker methods of transportation will make possible this most necessary supervision of the newly formed churches and help to bring them more quickly to self-support, self-government and self-realization.

Transportation grows more vital with each year, for the mission station is only a center from which the forces of the Kingdom are to be sent out. Not only is this true in the supervision of the expanding church, but it is just as true in relation to all the other activities of the station, every one of which ought to have some wide-reaching influence on the whole district worked by that station-center.

Take the healing agencies and all that is summed up in medical missions. The doctors and nurses can hope to help personally only a comparatively few sufferers, and those they train as assistants and who work under their supervision, must touch the great mass of diseased folks. But effective service of this type comes only if these medical assistants are kept in close touch with the medical missionary and nurse.

Then there is the matter of education. Little schools are being organized wherever possible, but these jungle schools are often of a very rudimentary type, and their teachers have almost no opportunities for improvement in method or for inspiration. It is not surprising that the Phelps-Stokes educational commission should have placed among "the most vital needs of existing educational systems in the Congo" the "adequate and effective supervision of outstation schools."

And always ahead are the "Regions Beyond." Little villages line the banks of these highways of the King. For their redemption Jesus gave his life, and entrusted the church with his message. These steamers will enable us to win that land and its peoples more quickly, safely and efficiently.

—Photograph by C. P. Hedges

A Down River View of the Momboya from Longa

Enlarged Board of Education Holds Strong an

First row, seated—left to right. W. A. Shullenberger, Des Moines, Iowa; D. W. Morehouse, Drake University, Des Moines, Iow Bloomington, Indiana; R. E. Hieronymus, University of Illinois, Urbana, Illinois; W. C. Gibbs, Bible College of Missouri, Columb Transylvania College, Lexington, Kentucky; R. H. Crossfield, William Woods College, Fulton, Missouri; Samuel Ashby, Indianapolis, Mrs Mattie Gay, Pisgah, Kentucky; Mrs. L. N. D. Wells, Dallas, Texas; S. J. McFarland, Dallas, Texas; E. M. Waits, Texas Christian son, Fulton, Missouri; J. W. Hines, Rocky Mountain, North Carolina.

Second row, standing—left to right: A. E. McBee, New York City; Cleveland Kleihauer, Seattle, Washington; Louis A. Hopkin tian College, Auburn, Georgia; Bin T. Smith, Shelbyville, Indiana; F. M. Rogers, California Christian College, Los Angeles, Cali W. Ohern, Oklahoma City, Oklahoma; Frank Davison, Indianapolis, Indiana; Clay Trusty, Indianapolis, Indiana; Walter M. Whit ciples Divinity House, Chicago, Illinois; Allen Wilson, Augusta, Georgia; Hume Logan, Louisville Kentucky; C. V. Dunn, Spokane Un Missions, Indianapolis, Indiana; W. D. Endres, Kansas City, Missouri; Jesse Holt, Sherman, Texas.

In addition to members of the board there appear in the picture the secretaries of the board (Pritchard and Hoover), the attorney (

The following members are not in the photograph: Arthur M. Long, Atchison, Kansas; H. B. McCormick, Detroit, Michigan Iowa; C. N. Snidow, Lynchburg, Virginia; L. D. Anderson, Fort Worth, Texas; C. C. Chapman, Fullerton, California; T. C. Howe, India

THE annual meeting of the Board of Education of Disciples of Christ held at the Claypool Hotel, Indianapolis, Indiana, March 13-15, was one of unusual significance. The shadow of a great sorrow hovered over the membership as they assembled for the annual meeting because of the death, on the Saturday previous, of President L. O. Lehman of Eureka College. While the first session of the Board of Education was in progress, Dr. H. O. Pritchard, general secretary, was at Eureka conducting the funeral of the lamented president. The first action of the board upon assembling was to send a message of condolence to the family of President Lehman and the students and friends of Eureka College.

At this meeting the proposed amended articles of incorporation and by-laws which were approved by the International Convention of Disciples of Christ at Winona in 1922 were submitted for final consideration. By a unanimous action of the membership of the board as formerly constituted the proposed amended articles of incorporation were given legal sanction with only such minor changes as were deemed necessary to conform to the laws of Indiana. The management of the board had retained the counsel of one of Indiana's ablest lawyers and all legal steps throughout the sessions were taken under the counsel and direction of Samuel Ashby of Indianapolis. The amended articles of incorporation provide for two classes of members; the executives of the cooperating colleges are members ex-officio. A sufficient number of elective members are nominated by the Board of Education and submitted to the International Convention for approval to bring the number of members to sixty.

At the Tuesday afternoon session the discussion of college problems was taken up under the leadership of Messrs. Goodnight, Bates, Harmon, Hoover and McCash.

The evening sessions of Tuesday and Wednesday heard Dr. John W. Hancher, of the Methodist Episcopal Board of Education, and Dr. H. H. Sweets, of the Southern Presbyterian board, on endowment campaigns and life work. A million dollars a month is being added to the endowments of Methodist colleges under the leadership o Hancher and his fifty associates and commensurate results are lowing the labors of Dr. Sweets and his forty-three associates.

When the membership of the Board of Education assembled nesday morning, forty-three of the sixty members as provided b amended articles of incorporation were present, twenty-five ele and eighteen ex-officio members. A series of addresses brough fore the enlarged membership a clear and comprehensive vie the work of the board both in retrospect and prospect. The assigned to this task, Crossfield, Bates and Howe, had been iden with the work of the Board of Education since its organizati 1914.

There then began a survey of the work of the Board of E tion by departments. Dr. Pritchard, general secretary, gave a terly survey of "The Program and Task." His plea was strong Board of Education, one able to assist in the plantin needful new colleges, to lend a helping hand in a substantial to our struggling institutions already established and to enter adequate way the open door of opportunity presented at state versities in which field the Disciples were pioneers. He recomme the adoption of a plan of student aid and scholarships by the b a system of annuities, the endowment of the board itself an opening of a department of endowments manned by an endow secretary. He urged the importance of a clearly conceived and ferentiated program for the work of this board and an alloc of the work which properly belongs to the sphere of its admin tion. He recommended a commission system for the work o enlarged board and that every member be assigned to one of commissions, as follows: Finance for the Board of Education i Budget for Colleges, Life Work, Ministerial Training, College, University, Endowment for Colleges, Permanent Fund, Student and Scholarships. The above named nine commissions were proved by the board upon the recommendation of the Committe

ıbly Successful Annual Meeting in Indianapolis

es, Hiram College, Hiram, Ohio; John H. Wood, Culver-Stockton College, Canton, Missouri; Joseph C. Todd, Indiana School of Religion, I. Hoover, Board of Education, Indianapolis, Indiana; H. O. Pritchard, Board of Education, Indianapolis, Indiana; A. D. Harmon, ella St. Clair-Moss, Columbia, Missouri; Mrs. Maud Lucas, Rumpler, Indianapolis, Indiana; Mrs. Ida W. Harrison, Lexington, Kentucky; Worth, Texas; Stephen E. Fisher, Illinois Disciples Foundation, Champaign, Ill.; Madison A. Hart, Danville, Kentucky; W. E. Jame-

Michigan, Ann Arbor, Michigan; Cloyd Goodnight, Bethany College, Bethany, West Virginia; Geo. A. Hubbell, Southeastern Chris- Dickinson, Eureka, Illinois; George Stewart, Winnipeg, Manitoba, Canada; Edgar D. Lee, Christian College, Columbia, Missouri; Daniel essee; H. S. Hilley, Atlantic Christian College, Wilson, North Carolina; Ira C. Batman, Indianapolis, Indiana; W. E. Garrison, Dis- Washington; E. F. Snavely, Lincoln, Nebraska; Chas. E. Cobbey, Cotner College, Bethany, Nebraska; Geo. W. Brown, College of

ng ministers (Davison and Trusty), and the general secretary of the Missouri Education Committee (Endres).

an Antonio, Texas; Walter S. Athearn, Boston, Massachusetts; Mrs. L. Crafts, Spokane, Washington; W. J. Pilkington, Des Moines, . C. McConnell, Virginia; Joseph A. Serena, Cape Girardeau, Missouri.

a, which had given the matter careful consideration. esday afternoon the committee's report of resolutions on the f President Lehman was made a part of the minutes of the Memorial addresses were then given by Dr. Pritchard and ronymus, former presidents of Eureka College. The service ith prayer by Stephen E. Fisher.

Hoover, promotional secretary, pointed out the fact that rd of Education of the Disciples of Christ is unique among boards of education in that it made the promotion of an offering for education in every church the foundation of its nal system. Promoting its cause upon an educational basis only developing a regular, dependable and increasing income current maintenance of our colleges, but it is paving the college endowments and all other permanent betterments e colleges lack. He joined Secretary Pritchard in recom- a system of scholarships and student aid, a plan of annuities establishment of a permanent fund for the board itself. ive of these recommendations is to put the board in the a stronger, more direct and effectual appeal in behalf of ges. Fourteen of the cooperating colleges have already sub- eir budgets of askings from the churches for the ensuing he promotional department. As the board's representative World Call publication committee, he gave a highly en- ; report of the status of this magazine.

ifying and encouraging report of the work of John E. ecretary of wills and annuities, was given. College execu- hose territory he had done work testified to the very helpful his messages.

mmittee of the board on ministerial training submitted report. President Bates told of the organization of uittee for its work, the allocation of responsibility for ines of investigation and study. President McCash of University, whose College of the Bible is the most largely attended school of ministerial training among the Disciples, discussed the elements that should properly enter into the curriculum of an undergraduate school of ministerial training. Dean Garrison of the Disciples Divinity House of the University of Chicago read a very thoughtful and well prepared paper on "Graduate Training for the Ministry." This subject will be given continued and thorough consideration by the committee now at work and by the newly appointed commission on ministerial training.

At the Thursday forenoon session Dean Todd of Bloomington, Indiana, submitted a report of the work of the university department and unfolded a challenging program for the future.

A budget of $28,068.77 for the administration of the work of the board for the coming year was voted.

The report of the nominating committee, presented by the chairman, President Goodnight, was accepted and the following officers elected for the ensuing year:

President, A. D. Harmon; vice-president, E. F. Snavely; recorder, G. D. Edwards; treasurer, Elizabeth Gilbert; general secretary, H. O. Pritchard; promotional secretary, G. I. Hoover; secretary of wills and annuities, John E. Pounds; state university, J. C. Todd; members of the executive committee: A. D. Harmon, E. F. Snavely, G. D. Edwards, T. C. Howe, Mrs. Ida W. Harrison, Miner Lee Bates, Mrs. Maude Lucas Rumpler, Bin T. Smith and Stephen E. Fisher.

The executive committee was empowered to employ an endowment secretary and to make it possible for Secretary Pritchard to take a complete rest in the interest of his health.

The sessions of this remarkable meeting were brought to a close in a prophetic address by President Harmon of Lexington, Kentucky. He recognized the far-reaching significance of the meeting then closing, the gravity of the problems whose solution devolved most largely upon this board and the necessity of validating its work in the thought and life of our brotherhood.

G. I. Hoover.

Reading left to right: Vaughn R. Harlan, president of the Pacific Southwest conference; and the three officers of the conference at Eureka, Anna Frances Bradley, secretary-treasurer; Mabel M. Rotchford, vice-president; and John Long, president.

Are Young People's Conferences Worth While?

THE summer young people's conference idea has grown gradually through a period of seven or eight years to its present state of splendid development. As early as 1915 there was held under the Bible school department of the American Christian Missionary Society a number of one and two-day teen-age institutes. In 1917-1918 a series of some thirty one-day "older boy and girl" conferences were held in Kentucky, Kansas, Missouri and Oklahoma. They developed so much enthusiasm among the young people in the local church, that in 1919 the number of conferences was reduced and the time lengthened to two and three-day summer young people's conferences held usually in connection with one of our established summer schools of methods for the training of adult leaders.

The committee on young people's work of the joint committee on missionary education of the American Christian Missionary Society, the Foreign Christian Missionary Society, the Christian Woman's Board of Missions and the National Benevolent Association then recommended the holding of at least four seven-day young people's conferences under the auspices of the joint missionary committee, and cooperation with Minnesota and Oklahoma in the two independent young people's conferences which were being experimented with in those states. This first series of permanent seven-day conferences was held in the summer of 1920.

About three hundred young people, representing more than a dozen states were reached and trained for more effective Christian life and service during that pioneer year. The results were so worth while that the United Christian Missionary Society in 1921, through its departments of religious and missionary education decided to enlarge this work by developing two additional conferences. By this means more than six hundred of the finest young people in our churches received training for definite Christian service during the summer of 1921, and in 1922 the number of young people reached in the conferences increased to slightly over seven hundred.

The Pacific Coast conference has been from the beginning our largest young people's conference with an enrollment of 225 the first year and 322 the second. This year because of the distinct advantage gained from holding these conferences in connection with our Christian colleges, the Pacific Coast conference will be moved to California Christian College, Los Angeles, instead of Santa Monica where it was held its first two years.

1923 marks the fourth year in the history of the development of this method of Christian education and will see the holding of eleven fully standardized seven-day young people's conferences through which it is hoped to reach and train for effective Christian leadership at least fifteen hundred young people. Churches everywhere are urged to select their finest, most representative young people between the ages of sixteen and twenty-four years and to send them to the nearest conference that the training there afforded in religious education, missionary education, Christian initiative and world vision may be carried back through them to all the young people in the local church.

The courses of study offered in these conferences cover every phase of the church's educational task, and have been standardized looking toward graduation at the close of a three or four-year period. Eighteen credits must be selected from the following subjects:

Principles and Program of Religious Education (1 credit).
Bible Study; Social Teachings of Jesus (3 credits).
Christian Home Building (1 credit).
Mission Study (2 credits, one Home Missions, one Foreign).
Specialized Methods of Work with Children and Young People (3 credits).
Church History (1 credit).
History of Disciples (1 credit).
Story Telling (1 credit).
Vocational Guidance (1 credit).
Psychology of Leadership (1 credit).
Principles of Recreation (1 credit).

The other two credits required for graduation may be chosen from among the following elective courses:

Comparative Religions (1 credit).
Christianizing Business (1 credit).
The Rural Church (1 credit).
The Message of the Prophets (1 credit).
The Origin and Nature of the Bible (1 credit).
Story Telling (1 credit).
Dramatization (1 credit).
Hymnody (1 credit).
Missionary Methods and Materials (1 credit).

Reading left to right: Maude Baker, vice-president of the conference at Enid; and the three officers of the conference at William Woods, Warren F. Drescher, president; Lucille Heim, secretary-treasurer; and Julie Pierce, vice-president.

Reading left to right: the three officers of the Bethany Park conference, Myron Hopper, secretary-treasurer; Esther Mathers, vice-president; and Rex Hopper, president; and Dorothy Carson, secretary-treasurer of the Enid conference.

Methods of Work in Auxiliary Organizations—Boy Scouts, Campfire Girls, etc.

Come on! Let us work together to have fifteen hundred young people in the summer young people's conferences of 1923.

The Young People Answer

The conference meant so much to me that it is hard to express it in a statement. Perhaps the biggest thing is that it gave me a vision of the illimitable possibilities of the future church if all the future leaders could receive that training.

JOHN LONG, Eureka.

It is hard to say in just a word what the conference meant, but it has been of the greatest help to me in many ways. I learned things that have helped me in our circle and Christian Endeavor work and especially in our social program in the church. It helped to develop initiative and it certainly gave an opportunity to "learn to do by doing." It was a privilege and an inspiration to be in the classes of such people as Miss Wenona Wilkinson and our other instructors and to know them personally. I must mention, too, the splendid fellowship of the young people of the Lexington Young People's Conference and the new friends that were made during those seven days of close association.

CARRIE ALLMAN, Lexington.

A clean life, a life of service and a realization of the work I can do for the Master in this great world are all due to the training I received at the C. W. Y. P. Conference.

LUCILLE HEIM, William Woods.

Hermann Hagedorn, speaking of the young people of America, said, "You are the hope of the world. You can carry this responsibility and be glorious. You can throw it off and be damned. But you cannot ignore it." Because the conference work is helping us all to recognize as never before the truth of this idea, it is fundamental.

REX D. HOPPER.
Bethany Park.

Tipi-Wakan is an ideal place for a training school. The combination of fascinating classes and attractive out-of-door sports is so satisfying! The inspiration of meeting intimately "big" people and catching some of their enthusiasm endures through the remainder of the year and makes one eagerly await the next conference. I'm for Tipi-Wakan!

CHLORO N. THURMAN,
Tipi-Wakan.

The two Lake View conferences which I have attended have been mountain-top experiences for me. They have given me a greater joy in living and have inspired me to make my life count for God. They have been times of fellowship with those who have the same ideals and aspirations which I have. The fun and good times, the early morning devotionals, the class work, the games and stunts and the evening quiet hour; I would not take anything for them and the benefits which they have given me.

DOROTHY CARSON, Enid.

Young People's Conferences

Central Western Young People's Conference, William Woods College, Fulton, Missouri, June 4 to 11.

Nebraska Young People's Conference, Cotner College, Bethany, Nebraska, June 4 to 11.

South Central Young People's Conference, Hamilton College, Lexington, Kentucky, June 11 to 17.

Ohio Young People's Conference, Hiram College, Hiram, Ohio, June 18 to 25.

Illinois Young People's Conference, Eureka College, Eureka, Illinois, June 25 to July 2.

Northwestern Regional Young People's Conference, Spokane University, Spokane, Washington, June 25 to July 2.

Northern Regional Young People's Conference, Spring Park, (Tipi-Wakan) Minnesota, July 9 to 16.

Pacific Southwest Young People's Conference, California Christian College, Los Angeles, California, July 9 to 16.

Ozark Assembly Young People's Conference, Hollister, Missouri, July 16 to 23.

Southwestern Young People's Conference, Lake View Christian Assembly, Enid, Oklahoma, July 23 to 30.

Bethany Park, Indiana Young People's Conference, Brooklyn, Indiana, August 6 to 13.

Leadership Training Schools

Chesapeake Area Leadership Training School, Christian College, Lynchburg, Virginia, July 1 to 6.

Oregon Leadership Training School and Convention, Turner, Oregon, July 2 to 7.

Crystal Beach Christian Assembly, Frankfort, Michigan, July 29 to August 19.

Lexington Leadership Training School, Lexington, Kentucky, June 11 to 16.

Reading left to right: the three officers of the Kentucky conference, Lulu E. Huey, secretary-treasurer; Marie Turner, vice-president; and Carrie Allman, president; and Clifford S. Brown, president of the student council at Tipi-Wakan.

Wanderland ~ Wonderland

Truly Try on the Roof of the World

by Lucy King De Moss

Dear Truly Trys:

I make a happy bow to you from the roof of the world. Did you know it had one? Tibet is really quite the farthest-away and highest-in-the-air country in the world, so some person a long time ago called it the world's roof, and you can take my word for it, it is quite the top of it!

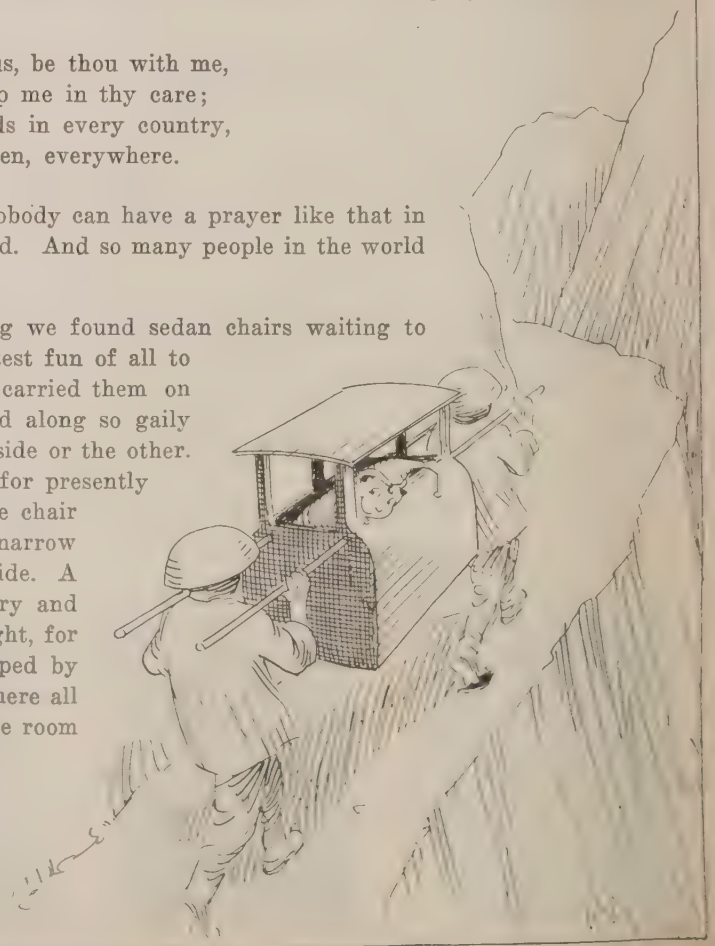
I told you in last month's letter that I wouldn't mind living for awhile on a Chinese houseboat. Well, in making a journey to Tibet one must travel for many weeks in a houseboat, tucked up in a little room with a tiny window and the bed built in the wall.

What do you suppose the captain of the boat did just before we started on our journey? Why, he cut off the head of a poor old rooster and sprinkled some of its blood on the prow! That, I was told, was to keep away the bad spirits, or please the water dragon. Silly, wasn't it? But it meant quite as much to the Chinese on the boat as the little prayer I said, something like this:

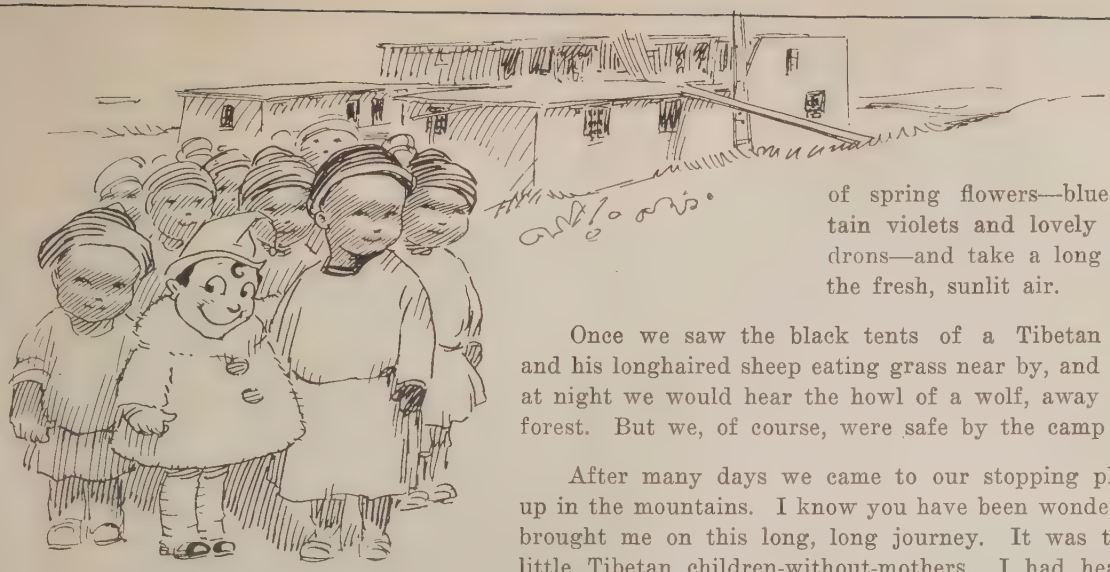
Dear Lord Jesus, be thou with me,
Guard and keep me in thy care;
Bless my friends in every country,
Bless all children, everywhere.

You see, that is the pity of the whole thing. Nobody can have a prayer like that in his heart unless he knows about Jesus, his friend. And so many people in the world can never know unless someone tells them.

Well, when we got to a place called Kiating we found sedan chairs waiting to carry us up, up the mountain. It was the greatest fun of all to ride in those chairs, for the Chinese coolies who carried them on long poles that rested on their shoulders, trotted along so gaily that it was hard to keep from bouncing out one side or the other. Of course they did not go so fast all the way, for presently we began to climb mountains and sometimes the chair men had to go very, very carefully around the narrow road, which was cut right out of the mountain side. A little jolt would have sent chair, men, Truly Try and all, hundreds of feet down in the valley. At night, for we traveled this way for many weeks, we camped by the side of the road or slept at Chinese inns, where all the animals on the place stayed right in the same room with the guests!



Sometimes we would go over mountain passes covered with snow and ice, and then we would go down into a valley and spy a field



of spring flowers—bluets, mountain violets and lovely rhododendrons—and take a long breath of the fresh, sunlit air.

Once we saw the black tents of a Tibetan shepherd and his longhaired sheep eating grass near by, and sometimes at night we would hear the howl of a wolf, away off in the forest. But we, of course, were safe by the camp fire.

After many days we came to our stopping place, high up in the mountains. I know you have been wondering what brought me on this long, long journey. It was to see the little Tibetan children-without-mothers. I had heard about them before I left America. In all the wide world there were no homes for homeless children, I knew, except where the story of Jesus had been told, and Tibet is the very last country to hear the story. I wanted to see those children for myself.

It was just supper time in the Mission when I reached the square, flat-topped building, with smooth gray walls and quaint little many-paned windows. The twenty-seven boys and girls were having their supper, sitting on the floor around the big stove, where a jolly black pot was steaming and whistling, the lid fairly jumping up and down asking to be taken off. Then the cheery-faced, plump, Tibetan mother-of-them-all lifted the lid off and began to dish the mealy potatoes and hand around the little squares of corn bread, and after a little prayer they began to eat. How very different those boys and girls looked from the dirty, ragged children we had passed on the streets of the town.

A few families going from America to Tibet and living there, I thought, can bring health and happiness not only to these twenty-seven boys and girls, but to many, many times that number, if only people will help the missionaries take care of them. Big girls, little girls, big boys, little boys, and baby boys and girls, there they are, warm and happy, safe from harm in the friendly school building, that must also be the home for the homeless children, until a real home can be built. On week days they go to school with reader and arithmetic and grammar made for them by their missionary friends. On Sunday they love to go to Sunday school and sing the songs that you sing and say their Bible verses, only in the queer Tibetan language that you couldn't possibly understand.

Truly Trys, there is nothing quite so fine as living in a Christian country like America. Next to that is sharing the good things we have with those other boys and girls who happen to live in countries where Christ is just beginning to be known. And some time, who knows, you yourself may go to take the Story of Jesus to the roof of the world.

First the Blade, Then the Ear, Then the Full Grain in the Ear

An Embryo Church

By CHARLES G. ALDRICH

AS the supply of coal in the older fields of western Pennsylvania is exhausted or bought up by other companies, it has forced the movement of operations westward and Greene County in the extreme southwestern corner of the state is fast becoming a center for the coal mining industry.

About five years ago the Pickands-Mather Company, of Cleveland, Ohio, opened their mine near Jefferson in Greene County. One of the first things needful in the mining of coal is the erection of houses for workmen. A town of this kind springs up almost overnight. As soon as the houses are completed, people move in literally from the four corners of the earth. Our first daily

The Seed of a Church

Given time, these boys of the Mather, Pennsylvania, Mission Bible School will grow a church.

vacation Bible school in Mather will give an idea of the truth of this statement when I tell you that there were thirteen different nationalities enrolled.

The Pickands-Mather Company is willing to do everything that can be done to make its town a desirable place in which to live. With this in view they have attempted to build a model mining town, with well-laid-out streets in a beautiful location, comfortable homes and modern conveniences. But naturally such a town in its infancy is a community without a community spirit.

Religiously, almost every denomination in existence is represented here, but all are coming to our Bible school because it is the only Protestant organization in the town. In our task the Bible school is of first importance, because there is the primary need of leading people to ask, "What does the Bible say?" concerning any fundamental religious principle. The Disciples of Christ need not fear for the final outcome of primitive Christianity as long as they can lead people to study the Bible for the truth it contains.

Almost with the coming of the first people to Mather, R. G. Manley, of the Fayette County field, and A. F. Hanes of Brownsville arrived in Mather, and after a conference with the superintendent in charge of the works, enlisting his cooperation, they opened a mission Bible school with Mr. Hanes in charge. Sessions were held on Sunday afternoon in the motion picture theater, where we continue to meet at the present time. After the work had been carried on for several months, the writer was asked to take charge of the Greene County work in the autumn of 1920.

There have been difficulties in the work as is true of almost any new field. The lack of a suitable building for meeting and worship has been a very great hindrance. The theater is always unfit for Sunday services because of the Saturday night show, and often it has been unheated on Sunday. Last year the strike seriously handicapped the work.

Then there has been the problem of enlisting workers in the field. At the present time, however, we have one of the best organizations for Bible school work in the county for a school of our size. The workers are willing and earnest and a fine Christian spirit is manifested. A community spirit has begun to center in our school, until if the school were removed it would mean a definite loss.

Another factor in our community life that is doing much good, is an organization of the women of the school and town known as the WORLD CALL club. This organization had its inception in the minds of a small group of women who felt the need of closer bonds of fellowship among the women of the community. It is the aim to make this organization take the place of the missionary and aid societies in the average church.

The Bible school has grown in the last two years to about three times its original number and with proper equipment it could easily be doubled in attendance and increased in efficiency. At present we have an average attendance of eighty-five.

What has taken place in Mather is an illustration of what is sure to be repeated in other places in Greene County in the next few months and years. We, as Christian Americans, cannot afford to let these communities go unchurched. At present I am pastor of three schools and two other fields must be entered within the next twelve months.

At Work on the Frontier

By P. MEREDITH McCLUER

IN a sense Moore is not a pioneer work. It is not new. It is a frontier work but has been established for a number of years. Recently the church lost headway due to the loss from its membership of men who had for a long period been active leaders of the work and influential in sustaining a vital program among its members. For a time it looked as if the church might lose identity in Moore, but it has come back.

The church was organized in the countryside, some distance out from Moore and later removed to the town, where the present church was erected in 1906. Its constituency contained a num-

Twentieth Century Pioneering

At Moore, Montana, the foundation has been laid in this church and parsonage.

ber of faithful and active laymen, and it therefore flourished during the greater part of its history. Dr. P. T. Carnes, one-time pastor in Moore, during his ministry of several years in that place held one meeting in which fifty-seven additions were secured, a large percentage of whom were heads of households and who added materially to the strength of the work.

The work has been once more resumed in Moore, though prior to my coming they had been something like three years without a pastor. And while I am only able to spend Sunday evenings and occasional week days there, because of my duties with the Lewistown Church, the interest manifested by the splendid folks of Moore is most gratifying. During my three months of labor with them a society has been formed with a membership of twenty-three young folks. Their prayer meetings never lag, and their enthusiasm is mighty stimulating. At a recent

business and social meeting during the week, the attendance was several more than the size of the membership, which is a partial gauge of the interest they are taking in the work.

The future prospects for the work look bright. Because of the zeal and consecration of the members, we look forward to a future that will not only equal but surpass the church's past, and practicing the fellowship and spirit of the Master we have no doubt but what this vision will be soon realized.

Building for Our Negro Congregations

By WALTER M. WHITE

THE Mississippi Boulevard Christian Church (colored), of Memphis, Tennessee, is just entering upon its third year of existence, having been organized on the second Lord's day of February, 1921, with ten adult members. The faith, courage and devotion of this small band of disciples constitutes one of the most heartening chapters in the history of our work among the Negro people within the brotherhood of the Disciples of Christ.

Following a number of conferences with interested local white brethren and with J. B. Lehman, superintendent of Negro work among the Disciples of Christ, and John Booth, of the church erection department of the United Christian Missionary Society, the property formerly occupied by the Mississippi Avenue Christian Church (now McLemore), which for a number of years has been privately owned, was purchased at a total cost of $10,500, $7,500 of which was loaned by the church erection department of the United Christian Missionary Society. The property consists of a fine, well-located lot in the heart of the best colored residence section of the city, church building and parsonage, both of which have been completely overhauled and put in perfect condition.

Thus, this little group of intelligent consecrated Christians, encouraged by the assurance of financial and moral support of their white brethren, assumed this challenging obligation and launched our work in a substantial manner among the more than fifty thousand people of the Negro race in the city of Memphis. The personnel of the church from the very beginning has been of such a high type as to give every assurance of success, men and women of high intellectual, moral and business standing, chief among whom might be mentioned Dr. J. E. Walker, ex-president Mississippi Life Insurance Company, Dr. W. H. Luster, a practicing physician of the city, E. E. Bright, supervisor of the Mississippi Life Insurance Company, and others equally prominent among the colored people of the city.

The first year's work, under the leadership of Elder W. P. Martin, now of Cleveland, Ohio, was quite successful. Upon his resignation, the congregation was most fortunate in securing the services of Elder Blair T. Hunt as pastor. Mr. Hunt is the principal of the Negro night high school of the city, a man of refined culture and high intellectuality. He is a strong preacher and a capable leader.

The church has steadily grown numerically, and in all the spiritual graces. They now have enrolled seventy-eight active members, with all the essential departments for effective work in a well-organized church. The church treasurer's report for the past year indicates that these brethren are practicing the grace of giving as becometh true followers of the Master. The total receipts for the year 1922 were $2,382.30, or an average of more than $50 per member. Of this amount, they received only $100 from outside sources. Their disbursements amounted to $2,360.41, of which $1,050 was paid to the United Christian Missionary Society on church extension loan, interest and missionary offering.

The church is in high favor with the people of the community. Barring unforeseen hindrances, the Mississippi Boulevard Christian Church of Memphis will soon be held as one of the very strongest and most influential churches of our Negro brethren within the bounds of the brotherhood.

Just One of Many

The Memphis Church is representative of the many new buildings, erected or planned to house our growing Negro congregations. (Oval cut shows Blair T. Hunt.)

A Mission Church Grown Missionary

By C. E. PLANCK

THIS church was organized in 1910 by a member of the state society, after the preliminary work of interesting disciples in Flint and also in interesting the Michigan society had been done by Mrs. A. E. Lingle, to whom the credit for the foundation of the church is given. Mrs. Lingle wrote many times to the state society, urging them to investigate the situation at Flint and to make preparations for the establishment of a church there. J. Frank Green, secretary of the society, presided at the first meeting, September 11, 1910, and on the first Sunday in the following January, the church was organized.

In the fall of that year, J. Franklin Baxter succeeded Mr. Green, and after a service of two years, was himself succeeded by S. O. Landes. J. O. Crawford, who succeeded Landes, was pastor until the completion of the new building, which was dedicated in July, 1918. The new church building, which gave the congregation a permanent home in one of the best residential sections of the city, is of yellow brick, and is fronted with a colonnade porch of imposing and perfect dimensions. The first meeting places of the congregation were in various halls about Flint, and later, they occupied an old residence near the business section.

On January 26, 1919, Clark Walker Cummings took charge of the church and has directed the work of the congregation in many forward steps since that time. In 1922, they assumed the support of Mrs. Luella Crewdson, as their living link in Japan. She was formerly an active worker in the church at Flint. In January, 1923, the church employed a secretary and became a living link in the state society. Three of the young men of the congregation, Guy Wright, Raymond Morgan and Ernest Worden are at college studying for the ministry or the mission field.

The budget of the church has shown a steady increase in size and is a worthy commentary on the efficiency of the work in Flint. In 1916, local expenses of the church were $1,704. This year, the figure is $7,000. Mission contributions in 1916 were $215. This year they are nearly $3,000.

A "Swarming" Church

By WALTER SCOTT PRIEST

THE Central Church of Christ, Wichita, Kansas, has had an honorable history of about forty-three years; for it was in 1879 that Mrs. H. G. Toler, who had just moved to Wichita, had a notice read at a large gathering in the Presbyterian Church, asking all who had ever been members of the Church of Christ to call at her home on the following Tuesday afternoon. To that invitation six persons responded, who, with Mrs. Toler, made up a "scriptural" number, at least!

Arrangements were at once made to hold services on the Lord's day for the observance of the Lord's supper and take advantage of any preaching they might secure. For several months Judge A. A. Glenn, John Clark and F. C. Paxon were the only men present!

A Church That Has Arrived

It took the church at Flint, Michigan, just twelve years to grow up from its home missions beginning to living link stature.

Soon a ladies aid society was formed and money collected to bring T. J. Shelton, from Illinois, to hold a protracted meeting and organize a church, services being held in Russell Hall, on Main Street. J. H. Rosecrans assisted in the meeting and in the organization. The ladies aid got busy, sent out letters to hundreds of persons, appealing for help to buy a lot, and in various ways secured $800 with which the present lot on Market and Second street was purchased. A little later a small but comfortable building was erected, which served until it was outgrown, when the present building, with its large auditorium, seating one thousand and with modern equipment, was erected. This however must soon give way for a building better adapted to modern Bible school work.

Like all other churches, the Central had its struggles, hardships and sacrifices in the beginning; but by the loyalty of many and the giving of time and money in great liberality, the church is now the largest in membership in the city and is known throughout the brotherhood as one of the largest givers to all the missionary, educational and benevolent enterprises of the Churches of Christ, and is recognized in the city as a leader in all the charitable and helpful work of the community.

The church has been served by some of the leading preachers among us and each one did a distinctive work. The work of the present minister began the first of November, 1909. His chief work has been that of expansion; for, whereas when he came, there were two congregations, two houses of worship and two ministers; now there are seven congregations, seven ministers, four completed houses of worship and three in process of erection, one of these congregations being colored. Riverside's building is nearly completed and Hillside has the basement about finished, while the colored church will complete its building soon.

Notwithstanding Central has swarmed twice the past year, it has now more names on its roster and is raising a larger budget, both for local and missionary interests, than at any other time in its history. Last year, we added two for every one that went out to form the new congregations! To be sure two of our other churches contributed some members to the new churches, but the bulk of them went out from Central and yet our present membership is given as 1963, but of these about 500 are non-resident or unknown. The present minister is finishing the first half of his fourteenth year and believes that this will be one of the best years in Central's history.

Receiving some aid from the brethren in several states, getting a loan from the Church Extension Society, coming into its present numbers and financial strength, the "old" Central is helping all the enterprises of the brotherhood.

A Hundredfold

By J. C. MASON

IT was in the capital city, the first week in January, 1883, that the Arkansas Christian convention was organized. John H. Hamilton, the beloved and lamented pastor of the First Church, Little Rock, presided,. Isaac Errett was present, representing the American Christian Missionary Society. James H. Garrison, editor of *The Christian-Evangelist* was there. These experienced men aided materially in giving wise counsels in this new movement for a united effort in state missions. J. C. Mason was chosen state evangelist. A superintendent of state missions was unheard of at that early period.

Soon Mr. Mason accepted charge of the mission at Texarkana, and in six years a strong church was established. Probably because of this experience, in 1889 the American and Texas mission boards urged that Mr. Mason turn to the mission work at Houston, Texas, then a city of 40,000. B. B. Saunders and others had held successful services there. A band of twenty-four were meeting in an upper room, led by Dr. J. H. Throckmorton, elder, and W. S. Sutton, an Arkansas boy, superintendent of the city schools. After a few weeks a well located lot was purchased for $1500. A chapel was built, also a parsonage. In five years a self-supporting church was reported with a good frame building seating three hundred, and a membership of three hundred.

Several missions were opened and manned by the pastor and assistants trained in the central church. At the close of twelve years of continuous pastorate there was a membership of six hundred. The property value, including a mission chapel, now the Second Church, was conservatively estimated at more than $25,000. Yet often it had been said of the pastor: "He never preaches without urging missions on his audience." Mr. Mason, the first pastor, has been called the veteran missionary of the Southwest. He is now, at the age of 78 years, in his sixth year as pastor at Forrest City, Arkansas; still active in mission work in a very promising field, enjoying life and facing the future with confidence in his King.

Today, Houston has the First Church with more than a thousand members, property value of $200,000; the Second Church with 200 members, property value $10,000; Houston Heights with 300 members, property value $50,000. These churches have all grown out of the Sunday afternoon or week day missions manned from the central mission. There are also the South End Church, and the Magnolia Church.

The first missionary chosen for the Mexican field was from the Houston mission, Bertha C. Mason, the pastor's daughter. She and M. L. Hoblit went to Juarez and later to Monterrey. Mr. Hoblit had found his wife in the Houston Church. Then Samuel Guy Inman, our "Latin American" was baptized and sent out from this church. It was a member of this church who gave the first $10,000 for the Dunn Memorial Hospital at Vigan, Philippine Islands. The first Mexican printing press was bought at Houston with money solicited in the mission. Today three living links are supported by Houston churches.

A Mother Church

The pride of Central Church, Wichita, is not so much in its own two thousand members as in the fact that where once there was one, now there are seven Churches of Christ.

What I Found in Africa

By ROYAL J. DYE

The report of a six months' visit to our mission stations in Africa.

WE have visited all the stations now and have seen the work everywhere. We arrived at Bolenge November 13. What a welcome awaited us! Many of the old faces were there. Many of the children had grown up to maturity and I hardly recognized them. Many were absent, some away on journeys, for the last word was that we were not coming. Many of the old ones were gone on before and some were ashamed to meet me again. My old "boy" Nkolobice was ready to go to work again.

It was a joy to visit again in the old town and the old tongue. It came back to me slowly. On Wednesday night I spoke to a crowded house, people outside listening in. How they sang and how touching the prayers! We left Thursday for Longa and stopped over night at the old station. I was surprised at the fine Christian town. Clean, wide streets, good houses. well-dressed people, a carpenter shop making fine chairs, a little further down another shop across the road, and a fine welcome with hilarious singing.

The journey from Longa to Lotumbe used to be about two hard days of paddling in the weary sun urging your men to go to it, battling the tsetse flies as you rode low in the water, but the good ship "Oregon" made it in eight hours in comfort. A sudden tropical storm came along but we steamed right on in comfort and safety. What a change in the town and mission. They certainly have worked hard. The joy and pride of the Lotumbe work is its spirit of evangelism. We had a great Sunday at Lotumbe. I spoke all day. They want me to come back and hold an institute for evangelists. Monieka also asks for it. I had five days, twice daily with those of Mondombe. We left Lotumbe with the Smiths on board going to the field committee meeting. It made us a little crowded, six grown people and three children. We had not gone far till we met a canoe telling us of Dr. Jaggard's relapse and urging us to hurry. The good ship leaped forward with renewed speed all that day and the faithful crew and our trustworthy native captain John, stood at their posts all night watching the difficult places and dangers while we all slept safely and arrived at Monieka at 8:00 A. M. next day, what would have been more than four days by paddle. How grateful we were to the good friends who have made this steamer possible. We found the doctor somewhat discouraged and his good wife anxious. After a careful examination by Dr. Barger who was in charge this trip, treatment was instituted and it was decided that he and Mrs. Jaggard should come along so as to get away from all the worries of his work and be under the doctor's care.

We had a small impromptu meeting of the old friends at Monieka and spoke to them at night and left the next morning for Boende, the new capital of the District of the Equator. We made good time to Boende and then on to Wema which is about half way from Monieka to Mondombe almost a week's steaming hard on. We got to Wema, Saturday A. M. and stayed over Sunday, visiting in the villages around about. The government officer told us of the new movements of the government and the transfer of many villages from the Lulonga Cheferie to that of Wema and of the immense population all about. This confirmed our own missionaries' feeling of the strategy of Wema. It is the strongest place on the river from Boende to Mbelo and is too far for even long distance oversight, as Longa is being cared for. If we lose this site, through failure to comply with the limits of the law in reference to occupancy, we will not only be deprived of one of the richest opportunities of evangelism but will lose to the Catholics a site that will make a thorn in our flesh for years to come.

We left Monday in a heavy fog and passed some very dangerous places in the river safely and steamed on to Mbelo. We reached Mbelo-Mondombe early Wednesday and had a great welcome. I rejoiced at every turn over the progress of the work and the spirit of the workers. A beautiful broad path, 1300 meters long, runs from one end of the station to another. The brick kiln was going, 35,000 bricks just under the first fire steaming out. A kiln of 30,000, finished only recently, was being built into the first unit of the hospital. The church is the pride of the place. The Alpha-Beta Stores can be proud of what their money has done. The new industrial building is finished and is a very useful building. The plans are now to push the brick work on two new residences at once and finish their exterior and roof before Dr. Pearson comes back and Mr. Moon goes home. We had two meetings a day, evangelistic and training, while the committee was meeting. I am more encouraged over this new station than anything. It is the center of the far paths both to Kassai and Lomami Falls country.

Ten were baptized at Bolenge and five at Wema while we were there. The new church at Coquilhatville is progressing finely. Dr. Mosher is doing an exceptional piece of work there. His dental skill has won us friends among the white men and saved us palavers over legal technicalities. Our site is directly opposite the newly finished native hospital and the highest piece of ground there. What a job one will have there! The city has grown to metropolitan size and importance now, with the residence there of the Vice-Governor and all the administration officials. The work grows apace and the workers find themselves too few for the task. The next few years will count mightily for all the future program. I have only seen the surface of the needs here so far. I hope to be home by March 15th.

Dr. Dye at Lotumbe

By HERBERT SMITH

Mr. Smith is in his third term, having gone out to the Congo in 1909. He has long served the Mission as secretary and has achieved remarkable success in evangelistic work at Lotumbe.

WE were fortunate in having Dr. Dye, or as the natives know him, Is'okuki, present at Lotumbe at the right time. In fact he visited us twice. Once in November after one week's residence in the Lonkundo-speaking area. He had been out of Congo for eleven years and of course ought to have forgotten every word of Lonkundo, and we marveled that he had not. One could notice the little language brain grooves beginning to fill up with words. Those grooves were made years ago and are still functioning. He understood all that the natives said and they followed him with delight.

The Crowd on the Beach at Bolenge

To welcome Dr. Dye and the new missionaries.

The second visit was in December for four days. He had visited Monieka and Mondombe.

The right time to see Lotumbe is when the evangelists come from their many outposts for the half-yearly conference and school period. As we returned from Mondombe we picked up in the Momboyo the first evangelist. There was a fog on the river and as we approached a village, a canoe shot out from the shore. We stopped and in a few minutes the evangelist and his three inquirers had their canoe tied alongside of the steamer. In a little while we came to another village and here were ten evangelists, thirty-five inquirers and many sick people wanting to go to Lotumbe. The Oregon had rather a heavy cargo but in a short time these seventy people found a place on board.

Two days later some forty more evangelists arrived. They came from their long march, some of them as much as ten and twelve days. They came with some hundred and fifty inquirers marching down the station path singing "We shall come rejoicing bringing in the sheaves." There were happy faces among this group who came with Dr. Dye when the station was opened twelve years ago. To a great bulk of this crowd Lotumbe is a place of wonder. They marvel at houses of brick with iron roofs. They stand and watch the river. Many of them have never seen so much water before. White babies and white women are a constant delight.

A meeting was arranged so that the evangelists could tell of their problems. Almost every speech showed that the gospel preachers were not men of theory only, but entered into the life-thought of the people. No white man can listen to these stories without realizing how very vital to the mission are these native workers.

Dr. Dye also saw part of the evangelists bring in the offerings which the Christians had made at the outposts. The roll of each little congregation is called and to each name the amount given is registered. This method gives the evangelist much satisfaction as he can account for every centime he has received and can tell why one Christian gave much or gave little or did not give at all. It was good to see congregations giving enough to support their own work and some of them enough to help elsewhere.

Sunday was the great day. There were twenty-five baptized at seven o'clock in the morning. Sunday school at ten had nearly 800 people present, and when Dr. Dye preached, the house was packed to its limits. The theme was giving; giving of a tenth. Many present try to practice this grace. A growing church like Lotumbe needs this teaching repeated again and again. Giving is both a grace and a duty to the barefooted Congolese as well as to the better clothed white man, whether he lives in Europe or America.

At the morning service a letter was read from Isekya, a Lotumbe evangelist who has been preaching four years in the Wema field. He called for more Lotumbe boys to go into the work. Another evangelist who had been at Wema six years also pleaded for more workers. Their appeals had results. Two evangelists will go from Lotumbe soon.

Dr. Dye's visit has certainly been a great help to Lotumbe. It was much too brief, but the doctor seemed to know how to fill the days full. He brought again to the missionaries and native workers the grandeur of the work. May he bring to the home churches the happy privileges they have in making it possible for the name of the Master to be glorified.

HERBERT SMITH.

Lotumbe, Africa.

A Lawyer Turned Prophet

By E. W. SCHENCK

Mr. Schenck is Assistant County Attorney for Carter County, Oklahoma.

THE church at Healdton was organized on or about the thirteenth day of November, 1921, by C. S. Brooks, pastor of the church at Ardmore, and a meeting was held in the Masonic Hall at Healdton. There were about thirty-five charter members. The Bible school was organized at the same time with about twenty-five present. From that date on, the Bible school and church met regularly each Sunday and had their communion service.

Healdton is an oil town with about five thousand population; the people come in from all parts of the world, and work goes on seven days in the week and twenty-four hours a day. Little notice is paid to the Lord's day. With this body of oil field workers comes also a large number of the rough and criminal elements which makes religious work very much uphill. In the face of these difficulties, with lawlessness, criminality and sin running rampant day and night, with apparently little interference by the law, these good people met every Sunday for Bible school and communion. They were without a minister until about January 15, 1922, when the writer paid them a visit and they asked him to talk for them two Sundays in the month. This he agreed to do in connection with his duties in the county attorney's office.

On February 4, 1922, by the aid of $1500 from the church erection fund a church building was begun. The first service was held in the new building on March 12, and on March 26, the church was dedicated, at which time forty united with the church and $5770.50 was raised in pledges for the building. This was truly a Pentecost for the faithful few who have shouldered the great task of erecting this building.

The writer was then employed to talk to the people every Sunday and from this time on the Bible school and church attendance grew rapidly. A meeting was held in the summer, a tabernacle was built and the writer, together with Mr. and Mrs. P. W. Boyer and their son James, led the meeting which resulted in sixty additions. Since the organization of the church, sixty-two have been added to the church by statement and fifty-eight by baptism. Among them are the leading citizens of this little place. The present membership of the church is about 155.

This church has paid out for current expenses since its organization about $2377.-38. The attendance of the Bible school has averaged 75 for each Sunday of 1922, and the offerings have averaged almost seven dollars per Sunday. The church has a ladies aid society called the Ladies Union, organized on November 18, 1921, with nine members. They now have a membership of 44. Since their organization they have raised $1000 and have purchased a piano, some books, communion set, papered the church and helped in various ways beside their pledge of $1000 on the new church building.

The church is harmonious and industrious and all of this work has been accomplished through the efforts of these good people, without the assistance of a local pastor, the writer only going out and spending Sundays with them. All credit for this work and accomplishment of faith is to be given to the membership of this church.

Just an Ordinary Sunday Morning Congregation at Healdton, Oklahoma

What Does Hazel Green Academy Stand For?

WHAT do Hazel Green and other mountain schools stand for? This is a question which thoughtful persons in our brotherhood and especially those who direct the distribution of our missionary funds are asking today. Has the school at Hazel Green brought to the community higher standards of living and is it to any appreciable degree successful in leading the young to seek those things which belong to the Kingdom of God or has it fallen into the deplorable condition in which we find many other institutions of learning and gone over to what has been aptly termed "mind worship?" One may find a true answer to this inquiry by briefly glancing at the record of the past and observing carefully the indications of the present.

One of our teachers tells the following incident which occurred early in her long term of service here. An entertainment to which a small admission fee was charged was being held in the academy. Two young mountaineers approached the entrance and attempted to pass in without paying the fee. The doorkeeper, a man lacking in neither muscle nor spirit, after polite expostulation closed the argument by forcibly putting the two intruders off the steps. Angered by this they went to the other entrance, broke in the locked door and proceeded upstairs to the entertainment. Some two years later a very respectful letter was sent to the principal by one of these young men asking that he might be received into the institution as a pupil. He wished, he said, to redeem his reputation, and if at any time his conduct was displeasing to the faculty he would at their request immediately withdraw. Needless to say such a request was never made, and that man's children are enrolled among our pupils today. A few days ago this same teacher received from a former pupil a letter from which the following extract is taken:- "Well, I am now a member of the Christian church. I tell you this because I think you will be glad to hear it. I am only sorry I didn't listen to you a few years ago. I realize now what I have missed by delaying my soul's salvation so long. I want to tell you that your words to me on that subject were not spoken in vain."

In the earlier days of the school four boys were suspected by the principal of playing cards and drinking. Three denied the accusation, the fourth remained silent. Finally, moved by the pleading words of their teacher, all admitted their guilt, the fourth saying that he would not tell a lie but that he hoped he would not be expelled, for he was determined to get an education, "though," he concluded, "I don't care in the least for the religious part of things here." That boy left the school a sincere Christian; he took a college course and is today an earnest, efficient minister of the gospel. It is an exceptional case when a pupil attends this school any considerable length of time without making the good confession and we rejoice in the fact that these new-born souls often choose as their life work the spreading of the good tidings; of this number are Miss Zuda Chambers of Japan, Miss Della Legg of China and Gabriel Banks of India.

George D. was one of the brightest and most promising boys in the senior class of a few years ago. He was full of life and fond not only of books but of athletics. In his junior year he became a Christian. The next spring he obtained a good position for the summer with a surveying party. This much he told one of his teachers, but she learned from another source that it was understood that he would act as pitcher for the company's base ball team which played only on Sundays. It is worthy of note that two other boys in the class seemed as deeply concerned over this latter fact as the teacher herself. Grieved beyond measure that George should fall so far below Christian standards, she finally plucked up courage to speak to him on the subject, when to her joyful surprise after only a moment's hesitation he said resolutely, "Miss Mary, I won't do it. I'll give it up." And give it up he did though by doing so he lost his job as he foresaw that he would when he made his decision.

"I don't know what would have become of me, I'd have gone to the dogs long ago, I suppose," said one fine, stalwart fellow, just before graduation, "if it hadn't been for Brother—and Miss—. When they found me seven years ago, a boy of fourteen, I already drank, used tobacco, swore and gambled. I guess there wasn't any kind of meanness I hadn't been into." The speaker is today a respected, upright Christian citizen.

Nor are there lacking among the present group of students signs of an appreciation of higher things. One of the high school classes was asked to tell briefly in writing what the school had done for them and others. In their answers the greatest emphasis by far was laid on spiritual benefits. Said one, "Many have learned to pray here." Another, "We learn to have higher ideals and think of things that are worth while. We are taught to be truthful." Says a third, "In this school we are given a better knowledge of the Bible than we would gain in a different institution." This ability to recite passages of Scripture was noted with pleased surprise not long ago by some visitors who attended the chapel exercises when the school repeated in concert a favorite psalm.

In the answers referred to above almost every pupil noted the fact that young men and young women had been inspired while students here to go out into the world as missionaries of Christ. A year ago last spring prizes were offered by the principal for the best and second best essays on the life of Archibald McLean. When the checks were handed to the two winning contestants each responded, all unknown to the other, in almost identically the same words,—"Oh, no! I couldn't take it. I would rather it went to the cause for which Mr. McLean gave his life."

Autobiography of a Livingston Academy Girl

MY name is Myrtle Lee Smith, so you see I belong to the most numerous of American tribes. I have six brothers all students of Livingston Academy. My married sister went to Livingston Academy in her girlhood days and in two years I hope to see my youngest sister begin her school career in Livingston's new school. We live happily together with our parents on Fairview farm a mile west of Livingston, Tennessee, desiring to give to the world the best that we have that the best may come back to us. The beginning of my own adaptation to my mountain home was on July 22, 1900, and my birthplace was a romantic log house a mile east of Livingston. We moved into our home on Fairview farm the year I was six. I love the country, the great outdoors and all the beautiful things in our mountain section. I am glad I am a mountaineer.

Myrtle Lee Smith

Because I went from grades one to twelve in Livingston Academy you may assure yourself that I am a full-fledged Livingston Academy product. When I was nine and ready for the third grade the Christian Woman's Board of Missions sent us many new teachers and as principal H. J. Derthick. I suppose some three hundred took examinations to see where they would classify in our new Christian school. Three pleasant memories cluster around my third grade work; watching the new girls' dormitory go up, the Bible period in which I got my foundation work in the Bible, and the sight of H. J. Derthick running around bareheaded. Our school grew and prospered and I made a grade and a half that year.

The greatest step in my life I took February 12, 1911, when, as the first one in a revival series of the Christian Church, I gave Louis D. Riddell the joy of hearing me make confession of my faith. Before going into the church I had been a regular student in Sunday school and had gone with my sister and father to every church service and meeting of the Christian Endeavor that was "going." For a year and a half I had been in a Christian school where

Roscoe Emerson Hinds

Born in the foothills of the Cumberlands in 1894. Studied in Livingston Academy from 1909 to 1914. Graduated in 1919 from Butler College and the College of Missions. Studied at Purdue, Ames and California University, specializing in arid agriculture. In 1921 went to Aguascalientes to direct the agricultural work of the Mexican Mission.

the Bible was taught in every grade just like other studies, and at home I had literally devoured the stories of the Bible which lay on our family table. I took my church responsibilities seriously from the first. Many of you may remember the picture of the "faithful girls" (my chum and I) taken in the years when I averaged five services or eight hours each Sunday going to church, Sunday school and Christian Endeavor. My missionary education came both through the avenues of the church and the school. Among my missionary teachers, were Ben E. Holroyd and Della Legg who later went to the foreign field.

In my junior year in high school my chum and I took full charge of our Elm Grove Sunday school, a little mission Sunday school near our home, and we had it under our direction until we went away to college. We enjoyed the work and grew spiritually because of it. May 22, 1918, I graduated from Livingston Academy, with highest honors.

I can scarcely remember the day when I did not look forward to going away to college and wonder how I would get the money to manage it. In the summer following my graduation from high school I rode twenty-five miles a day up hill and down hill on horseback carrying mail to the mountain people that live along route two out from Livingston. In four months I earned enough to pay all my first year college expenses. It was in the fall of 1918 that I went to Milligan College where the president is our beloved principal of former years at Livingston, H. J. Derthick. The problem of a life work gave me no little concern as I faced it with the idea of placing my one life where I thought it would count most. Early in 1919, I recorded in my diary my decision to be a medical missionary. I made an effort to put everything worth while into four happy years at Milligan College and in the end I stood with Gretchen Hyder as co-valedictorian of the 1922 Milligan College class. It almost broke my heart to leave college.

Now I am in my freshman year in medicine in the University of Tennessee at Memphis. Mr. and Mrs. Lee E. Glass have graciously opened their home to me. They also made possible a wonderful, soul inspiring trip to the state Student Volunteer Conference this spring. I have my membership now in the McLemore Avenue Christian Church where my friend Louis D. Riddell was the minister in the days when he came to us at Livingston. Through the influence of Niels Madsen of Pendra Road, India, I have decided on India as my field of service when I have finished four years in medicine and my internship.

Curtis T. Holt

Born in 1891 in Overton County, Tennessee. Graduated from Livingston Academy in 1914, where during his first year he became a Christian. In 1915 he served as county superintendent of public instruction for Pickett County. Entered Milligan College in 1918, graduating in 1921. Is teaching in Livingston Academy and preaching every week and during vacation. Forty-two conversions were the reward of his last summer's work.

"Now We Are A People"

By DAVID A. BYERLEE

Mr. Byerlee, who has been in Africa since 1920 writes enthusiastically about the Press Department at Bolenge of which he has charge.

THE Battson Memorial Press does not serve the native and the administrative department of the Congo mission alone, but is an effective source for bringing the mission in closer touch with the state and mercantile companies, which incidentally brings the mission a good return financially and makes it the recipient of many accommodations from those whom it aids. During the six months ending January, 1923, the press did commercial work to the amount of 5355 francs; during the year 7013 francs, the greater part of it for the state.

In 1922, approximately 100,000 pages of native work passed through the press; 7459 books were bound, not including the 5000 Lonkundo hymn books of which only 600 had been completely finished. The total value of the printing done, including profit on the commercial work, amounts to 23,443 francs.

The new books issued for native use were, John in Bangala, Genesis, Exodus and Proverbs (Congo Bololo Mission translations), a reprint of the hymn book, the quarterly *Ekim'ea Nsango* (a paper for Christians), and the usual yearly calendar. The English publications were: a booklet called *Suggestions to Out-coming Missionaries*, three issues of the *Congo Mission News*, and *The Medical Missionary Exchange*.

Undoubtedly the hymn book is the most popular book that has been given to the church here. Every man, woman and child desires one and sometimes it is as tragic as amusing to see one of them announce a certain number, turn to another number and with the book upside down lead off with an altogether different song. They know the tune, for they have memorized it from some one who can read. This is exceptional, however, as the school is keeping up with the production of books. The difficulty is that there are not sufficient missionaries to translate new books.

Now that we have the assurance of an electric power plant, through the Woodward Avenue Church, Detroit, we are looking forward to a flat-bed cylinder press. The platen press given us by the Mexico, Missouri, church in 1910 is doing very good work, but before long it will not be able to take care of the constantly increasing work.

Not the least of the advantages arising from the printing press is its influence on the printers themselves. These boys are not staying at their tasks day after day because of the money they receive, for they are paid the smallest wage of any of our native personnel in comparison to qualifications and work performed. Over fifty per cent of the printing force are now teaching in the schools of Bolenge, one is the pastor of the local church and all are exercising an influence for good.

It is inspiring to see the great joy of these fine young men whenever a new translation or even a reprint is completed. So eager are they to possess a copy that they cannot wait for the cost to be figured, as they plead for one of the new books. And when they are put off for a while, they exclaim in their own way, "We want it with wanting itself!" or "We thirst for it with thirst itself!" When the first Lonkundo book was published, one of the printers, clasping the first copy to his breast as the tears ran down his cheek exclaimed, "Now we are a people! We have a book of our own!"

Pandita Ramabai

ANANTI SHASTRI was amazed. For the first time in his life he had met an educated woman. "Why, I had no idea that a woman could learn to read and write. Remarkable! I shall have my wife taught." And Ananti Shastri, teacher and philosopher of India, went home to adopt a theory far beyond the one commonly accepted by men of his time and nation. When his mother objected to his wife's being taught, Ananti Shastri said, "Whether you like it or not, she shall be taught to read. I will take her away into the forest and teach her myself."

So off into the forest he went, taking his child-wife with him and making a rough home for her there among the trees. There she grew into womanhood, and there on April 23, 1858, a little daughter was born to whom they gave the name of Ramabai, or "Delight-giver." They determined that she should have every chance for an education, unrestricted by Hindu custom. Her father was too old, but her mother undertook the child's education, and early in the morning the little one was aroused from sleep so that the freshness of the hours before daybreak might be given to her instruction. By the time she was twelve years old, she could recite eighteen thousand verses from the Puranas, the scriptures of Hinduism, and besides knowing Sanskrit, the language in which the Hindu scriptures were written, she learned Marathi, Kanarese, Hindustani and Bengali.

Ramabai's father was considered a very learned and holy man and pilgrims and students made their way to his home in the forest. But the entertainment of so many visitors threatened the household with poverty. Money, jewels, valuables, land, even their home went to pay the family debts. With their home gone, father, mother and children became wandering pilgrims.

Ramabai's own account of their wanderings says: "We went to several sacred places to free ourselves from sin and the curse which brought poverty on us. We prostrated ourselves before the images of the gods, and prayed to them day and night, that they would be pleased to give us wealth, learning and renown. But the stone images remained as hard as ever and never answered our prayers. In this way we spent our precious time, strength and wealth in vain. When no money was left, we began to sell the valuable things belonging to us. We bought coarse rice and ate very sparingly; but it did not last long. At last the day came when we had finished eating the last grain of rice, and nothing but death by starvation remained for our portion.

"We came to the conclusion that it was better to go into the forest and die there than bear the disgrace of poverty among our own people. That very night we left the house in which we were staying and entered into the great forest, determined to die. Eleven days and nights, in which we subsisted on water and leaves and a handful of wild dates, were spent in great bodily and mental pain. At last our dear old father could hold out no longer; the tortures of hunger were too much for his poor, old weak body. He determined to drown himself in a sacred tank near by, thus to end all his earthly sufferings. (To drown one's self in some sacred river or tank is not considered suicide by Hindus, so we felt free to put an end to our lives in that way.)

"While we were placed in such a bewildering situation, God put a noble thought into the heart of my brother, who said he could not bear to see the sad sight. He would give up all caste pride and go to work to support our old parents. It took us nearly two days to come out of the forest into a village at the foot of the mountain. Father suffered intensely throughout this time. Weakness, caused by starvation and the hardships of the life in the wilderness, hastened his death. We took shelter in a temple, but the Brahman priests would not let us stay there. They had no pity for the weak and helpless. So we were obliged to go out of the village into the ruins of an old temple, where no one but the wild animals dwelt in the night. There we stayed for four days. A young Brahman seeing the helplessness of our situation, gave us some food. The same day my father was attacked by fever from which he did not recover."

After the death of her father and mother Ramabai traveled through India until she reached Calcutta. Little by little she was losing her faith in the Hindu religion. Her keen insight found much that was insincere in it; the hollowness of the religion and the deception of the priests disgusted her. Everywhere Ramabai's interest and sympathy were being aroused by the condition of the Hindu women. She began to speak publicly in the interest of their education. In Calcutta she was invited to appear before a solemn assembly of pandits (wise men), who, astonished at the girl's learning, gave her the title of Sarasvati, or Goddess of Wisdom.

She was twenty-two years of age at this time. It was a very unusual thing for a woman in India to be allowed to remain unmarried for so long, but her devotion to her studies had brought her this concession. Shortly after the death of her brother, she became engaged to a Bengali gentleman, Bipin Bihari Medhavi, a graduate of Calcutta University. For two years they were as happy as could be in the husband's home in Assam. A baby girl was born who was welcomed as if she had been a boy, instead of being regarded as a misfortune, as a first-born daughter usually is in India. She was named Manorama, or "Heart's Joy." But when she was less than a year old her father died, leaving Ramabai an Indian widow without a son.

Ramabai's heart ached for her husband, but she braced herself to care for her little daughter and faced life bravely. She began lecturing again in Poona, the great center of Brahmanism. She urged the instruction of women, recommended that high-caste girls should be given some knowledge of Sanskrit and spoke very strongly against child marriage. The best families of Poona came to hear her and were much impressed with her views.

But Ramabai began to feel that she herself needed more training and experience to carry on her work on behalf of education. She was unacquainted with English, but the idea of going to England for study and training forced itself again and again upon her mind. Given the opportunity she found herself one day bound for that country, going out, as she said, like Abraham, not

Program for Triangle Clubs

Theme—India

Sixth Month: CHRISTIANS WHO COUNT

1. Song.
2. Prayer.
3. Business.
4. Bible Study: John the Baptist.
5. *India on the March.*—Christian Brothers of India.
6. Talk by Superintendent—Work of Native Evangelists and Bible women.
7. Posters for the Day.
8. WORLD CALL story—Pandita Ramabai.
9. India in Art—Christian Woman.
10. Circle of Prayer.
11. Offering.
12. Benediction.

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklet 5c each, 50c per dozen.
2. Bible Study Leaflet 3c.
3. India through Cortiscope 65c.
4. *Disciples of Christ in India* 6c.
5. Topic Leaflets for use of Superintendent 10c.
6. *India on the March* (paper) 50c.
7. Pictures on our Work in India 10c.
8. Map of India locating our stations 40c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.75. Additional Program Booklets should be ordered as needed.

knowing whither she went. Here there was time and opportunity to study Christianity thoroughly. The more she studied it the more her heart and mind were drawn to it and she and little Manorama were baptized according to the rites of the Church of England.

After she had been eighteen months as teacher of Sanskrit in the Woman's College at Cheltenham, Ramabai was invited to America. She came expecting to stay only a few weeks but stayed three years. America fascinated Ramabai, especially its public school system, which included girls as well as boys, and a kindergarten which trained the hand as well as the head. And America was fascinated by Ramabai. She found many friends, deep sympathy with her work and generous support of it financially. When she returned to her native land after nearly seven years absence, she was no longer a poor, friendless, homeless widow but a leader supported by thousands of sympathetic friends both in England and America.

In March, 1889, she opened the Sharada Sadan (The Home of Wisdom) in Bombay. There were only two little widows to begin with and one of these had tried to commit suicide three times, but the fear of being born a woman again held her back. The school grew rapidly and after a year or two was moved to Poona. Through the generosity of American friends, Ramabai was able to buy a bungalow standing in a garden of about two acres of ground, beautiful, fine shady trees and gorgeous flowers.

Ramabai wanted her little child widows who had been hated outcasts to enjoy life in a simple, natural way. "I wish them," she said, "to see the contrast in everything where love rules. I wish them to become acquainted with as many good people as possible, to learn what the outside world is like from pictures and books, and to enjoy the wonderful works of God, as they ramble in the garden, study with the microscope or view the heavens from the little veranda on the roof."

In speaking of the religious policy of the school she said in her report: "When I began my work, I told you that the school would be entirely non-sectarian. By this I did not mean that it would be an irreligious school. No kind of religious training is compulsory. We do not teach the Bible or the Vedas to the girls; but I put the Bible and the Vedas together on the shelves of the library and let the girls read for themselves if they wish. We give them all liberty to keep their castes and customs. I let my girls do what they like. But I have the freedom with which Christ has made me free, and why should I keep my light under a bushel? When I had my family worship in my own room some of the girls began to come. Some of the Hindus thought that I was Christianizing these girls. They wanted me to shut the door of my room when I was reading the Bible and praying. I said: 'No. I have the same freedom to practice my Christianity which those girls have to practice their religion. Why should I shut the door of my room, which I do not shut at any other time during the twenty-four hours of the day?' So the girls who want to come, come, and though we never preach Christianity, they read the Bible for themselves."

At the time of the plague in Poona, Ramabai moved her school to a place in the country, which she called Mukti, or "Salvation," and where during the famine, she received large numbers of widows and orphans, until her family numbered from fourteen to sixteen hundred. The character of her work necessarily changed. These famine-stricken, neglected children and older widows were not ready for the high-school work which the pupils of the Sharada Sadan were taking, and it was therefore necessary to begin industrial work. Not only is the cooking for this large number done by the girls, but the weaving of their clothing is carried on in a number of low buildings, where the cotton is carded, spun and dyed, and then woven into the neat *saris* (the Indian dress). One set of girls weave in the mornings, going to school in the afternoons, while others, enjoying the morning sessions, keep the looms busy in the afternoons.

It was the hope of Ramabai that her work might be carried on by her gifted daughter. "Heart's Joy" she had indeed proved herself to be, taking from her mother every possible strain and working in fullest sympathy and with great success. But she was not able to bear the burden of the work she was carrying so bravely. Her failing health was a matter of much anxiety to her mother, but in spite of the tenderest care, she passed quietly on to the heavenly country to which her thoughts had so often turned. Ramabai bore her grief courageously, but the effect of the sorrow and the loss of the support which Mano had always been to her proved too much. On April 5, 1922, the cable came, "Ramabai promoted."

Dr. Fleming in "Building With India" says of this great servant of India: "In the history of the Christian church Pandita Ramabai will stand out as the greatest Indian Christian of her generation. In her long toilsome pilgrimages, in her arduous search through the entire range of Sanskrit language for some satisfying truth, the church will see the impotence of Hinduism at its highest. In her remarkable combination of executive, intellectual and religious powers, in her great work for thousands of India's widows, in her unhesitating loyalty to Jesus Christ and her humble service for him, in what she is, even more than what she has done, the world may see what an Indian soul may be when possessed by Christ."

The First Christian Wedding in Shinjo

By IRA D. CREWDSON

With all the zest of a new missionary, Mr. Crewdson, who has been in Japan about six months, writes of his experiences.

I SHALL always treasure the opportunity I had of attending and of having a small part in the first Japanese Christian wedding ever known in the city of Shinjo, five hours' ride by train south of Akita. Mr. McCall had been asked to officiate and invited me and my trombone to accompany him and play the wedding march. I would have attempted anything rather than miss going, so accepted the invitation. We were met at the train in Shinjo by the bride and groom, Bible woman and some friends the day of the wedding, and escorted to the hotel where we were to stay all night. Tea was served and Mr. McCall proceeded to rehearse the wedding ceremony with the bride and groom. We were then left to ourselves until half past four when we went to the church for supper. Arriving we found the Japanese pastor and wife, the bride and groom, the bride's father, the Bible woman and a few close Japanese Christian friends. One of the men had walked six miles and another said he had been praying for thirty days that nothing might prevent his being present on that occasion. The latter was a Christian business man who lived in another city and we were glad to share our room at the hotel with him that night. To eat our supper we all sat on the floor around the table and the Japanese pastor asked to have a circle of prayer. It was the first wedding I ever attended where both the bride and groom offered audible prayer with their pastor and friends before the ceremony. I am more convinced that the Japanese Christians will have a great contribution to make to the Christian world. The supper consisted of plain rice, fish, beans and pickle. It was soon eaten and the table cleared. At six-thirty other guests began coming and continued until there were about fifty. The pastor greeted them at the entrance in proper Japanese fashion, received their gifts and directed them as to where to sit. All sat on the floor, the men on one side of the church and the women on the other.

The Bride and Groom

The time fixed for the wedding proper was half past seven. By request of the bride and groom I played for the wedding march the hymn "Holy, Holy, Holy" accompanied by the Bible woman at the organ. After the principals were in their places every one

joined in singing this song. The ring ceremony was used and Mr. McCall conducted it in a very beautiful manner. After the introduction of Mr. and Mrs. Ju-ni-mora (the name of the newly wedded couple, meaning "twelve villages") the pastor read the telegrams of congratulation of which there were many. It was then half past eight o'clock and the next two hours were taken up with talks and prayers, singing of hymns, serving tea and cakes and the presentation of the groom's favor to each of the guests. This favor was a white cake, nine by twelve inches and an inch thick, made of pounded rice and sugar. Each guest received a whole cake the top of which was stenciled in green, at the top the crests of the bride and groom and below these their names, in the center the words "wedding celebration," and at the bottom the Japanese characters for "Shinjo Christian Church." This is significant in showing what an important place the church held in the minds of the newly married couple and is being an outstanding testimony to their guests, most of whom were non-Christian. Mr. McCall made the closing prayer. While I had understood but a dozen words, perhaps, during the whole evening, I had enjoyed it exceedingly, both because of the novelty and of the spirit of the occasion which was manifest.

When we reached the hotel at eleven o'clock we again had tea and retired to beds consisting of a couple of pads placed on the floor and pillows seemingly of a cloth sack filled with rice husks, eight inches in diameter and twelve inches long. I tried all night to find the soft spot on mine but Mr. McCall evidently was more successful as every time I looked over at him to see if he had discovered a comfortable position, he was snoring as though he were at home in a feather bed. He even had the audacity the next morning to say that he preferred such a pillow to the one he used at home. Perhaps I shall like them too when I have been out here fifteen years. Our covers were two pads which became quite heavy before morning. I was thankful for my steamer rug with me as by wrapping up in it I was able to keep warm. All in all, it was the nearest I have ever come to sleeping between two doors. Our maid was not at all bashful. She proceeded to carry out our beds while we were dressing. Mr. McCall seemed to have become used to this also. Breakfast was served in our room and was the typical Japanese breakfast, rice and raw eggs, small fish cooked just as they came from the sea, seaweed soup, tea and cakes. I rather enjoyed it for I was quite hungry. We paid our bill and each received a gift which proved to be a handkerchief with the name of the hotel in the hem.

What Is Ministerial Relief?

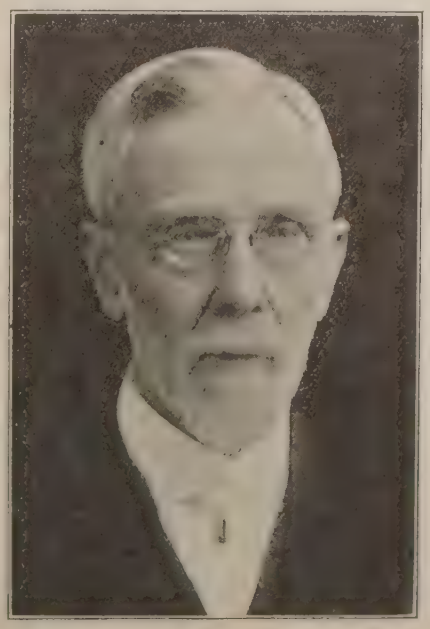
By S. M. CONNER

A Distinguished Member of a Family of Ministers.

MINISTERIAL RELIEF is a benevolence that is "an act of good will," but it is not a charity, not almsgiving, but rather it is delayed payment for service rendered for which full payment was not made at the time. To relieve the needs of the disabled and infirm ministers and missionaries and their dependents is only justice, delayed payment for former service. Few, if any, receive full pay at the time of service.

A few instances from real life will show this to be true. An Indiana preacher left his home on a missionary journey to last three months, through the central part of the state, traveling on horseback. He preached in private homes, in groves and in school houses, wherever people would come to hear him. There were many who became obedient to the faith. He organized the converts into Christian churches and these have grown strong and wealthy. When he returned home he could report to his wife, she was the only missionary society that "stood behind him," that in these three months of strenuous service he had received food and lodging for himself and horse, two pairs of socks and fifty cents in silver.

An Illinois preacher served four churches, each one Sunday in the month, for which he received two dollars and fifty cents from each church per month, for over two years. To keep his family he taught school in winter at $25 per month, raised corn in summer and sold it for ten cents per bushel. Another Indiana preacher cutting a farm out of the beechwoods was asked to go to a distant point to hold a meeting where it was thought a church could be organized. He said "No I can't go. I have a little ground cleared and must make the rails and build the fence, so I can put in a crop." One who stood by said, "You go and hold the meeting and I will make the rails and build the fence." That man was a missionary. This was as near full payment for his service as any early preachers ever received. Of course the church members were all poor and perhaps the preacher was as poor as they, but the precedent of small pay to the preacher when there was this excuse is still followed now when the excuse no longer exists.



S. M. Conner

Since 1910 a church has paid their pastor for his whole time less than half his former salary because "he is getting old" yet his services are worth as much as ever. A thoughtful church member said to a preacher, "Your sermon today was worth one hundred dollars to this church." He answered sweetly, "Pay it in cash instead of compliments and I will take one fifth your price." As he was "elderly" and only a "supply" the church paid a few dollars per week out of which he "lived."

Who will say that either of these received full pay for his services at the time he served? Who will say that when disabled or infirm it would be less than justice that they and their dependents should be cared for by ministerial relief? A non-Christian farmer will give good care to a disabled old horse or will have him shot. If there is not justice in ministerial relief for the disabled or infirm ministers and missionaries and their dependents, then follow Osler's advice and have ministerial relief furnish the chloroform.

The India Convention

By ANNIE MULLIN

THE annual convention of the India Mission of the Disciples of Christ started forty years ago was held in Jubbulpore February 9 to 13 of this year, with Mr. Bierma as chairman. The sermon and the main emphasis of the convention was on evangelism. Out of the crowded sessions each morning an hour and a quarter was taken for the devotional period. On Sunday afternoon a service was held in memory of Dr. Mary McGavran.

We shall have fourteen stations in the United and Central Provinces when Hatta is reopened this fall. Sixty-three of our sixty-six missionaries were in attendance at the convention and thirty-five junior missionaries. Among the visitors were Miss Nichols, principal of Isabella Thoburn College, who urged our cooperation in the college; Mr. Hoffert of the Blue Ribbon Temperance Association; three representatives of the India Mission of the Disciples of Christ in Great Britain located in the Bihar district and one from the Australian Mission in Poona.

The education committee reported encouraging progress and recommended a closer correlation of school work and community activities. Mr. Gordon was reelected special director of moral and religious education. He will visit all the schools in the mission and attempt to make their work more uniform. The boarding committee reported 888 women and children in our various institutions. The committee on evangelism reported 167 baptisms during the past year. The medical committee reported fourteen hospitals and thirteen dispensaries, with an American staff of three doctors, two women and one man, and three nurses. Our mission needs five new doctors at once, but we learn from home that such an addition to our staff will be impossible at the present time.

Woman's Missionary Societies and Circles

Program Helps

Bible Study*

NOTE.—Our Bible studies this year are to be based upon the Epistle of Paul to the Philippians, which is unique among the writings of the Apostle to the Gentiles. It is characteristic of the great Apostle but, unlike his other writings, it was not written to rebuke some prevailing sin or to attack some rising heresy. It was written to thank the Philippians for their "fellowship in the furtherance of the gospel" and to admonish them to continued effort that they "may approve the things that are excellent —being filled with the fruits of righteousness." There is much in the epistle to commend it for our intensive study this year.

Unconquerable Power

Philippians 4:13

EGOTISM is seldom, if ever, admired by anyone. Boasting is doubtful commendation. "Let another praise thee," is good advice. The humble individual who does his work well will usually receive all necessary publicity. Paul began the sentence which serves as the basis of our study today with the first personal pronoun but his emphasis was not on the first word. His was calm confidence in Christ which is the direct opposite of egotism. Were a musician interpreting Philippians 4:13 and checking the sentence with marks of emphasis and volume, he would undoubtedly write *pianissimo* (very softly) over "I," then indicate a *crescendo* until the volume should break into a mighty shout on the words "through Christ" sustaining the volume to the end of the sentence. Paul was an essential agent in the transaction, hence the necessity for the perpendicular pronoun but the source of power was Christ. His, therefore, was the glory.

All Things

Paul says, "I can do all things." Could he fly to the moon? Could he lift himself by pulling upon his own boot straps? Did he mean "all things" without qualification or restriction? If you will read beginning at the tenth verse and close with the thirteenth you cannot miss the meaning. Paul is talking about complaint and contentment. He says he knows how to live humbly and how to live in prosperity; he has been initiated into all sorts and conditions of life; of plenty and hunger, prosperity and privations. And then he concludes his thought with the sentence which literally translated, reads "I have strength for all things in him who strengthens me." He can trudge any path of duty or suffering without losing his heart. He can walk any highway however smooth and rich with blessing without losing his head and forgetting God. Come prosperity or poverty, weal or woe, rejoicing or suffering, he knows how to keep his heart warm and his head cool and go right on with his God-given work. He can perform any service, make any sacrifice, endure any suffering, for the sake of Christ.

The Test

But now when he is actually put to the test, can he do these things? And if he is able may we be endued with the same power? Let us examine Paul's record and see whether or not he measures up to his claim in Christ.

Enduring Hardships

First of all he endured physical hardship as a good soldier. Read the list he has made of some of these fiery trails in 2 Corinthians 11:24-27 and realize that few are called upon to bear more physical hardships than was he, yet he passed through these fires of suffering unharmed in spirit. He carried with him constantly a "thorn in the flesh," but he was neither resentful nor bitter. His trust in God was not weakened, nay it was strengthened as he realized that in him he had his mightiest ally.

Losing Friends and Fortune

Second, there is no doubt at all that when Paul became a Christian he was forced to give up his friends of other days. Now this is no easy conquest. Friends are pearls of inestimable value and they are not lost without suffering. Paul made the sacrifice bravely for his Lord. There is every indication also that he gave up the fortune of his family at least for a season, when he turned from Judaism to Christianity. But this he counted as of little import if only he might gain the riches in Christ.

Religious Prejudice

Third, he overcame religious prejudice in his own heart which is no easy thing to do. So bitter was he against Christianity that he set out to persecute to the end that he might exterminate the new cult. A Pharisee of the Pharisees, he was narrow, exclusive, unsympathetic and bitterly jealous. But he overcame the prejudice, espoused Christianity and broke the bonds of his narrow exclusiveness with a love and sympathy as wide as humanity itself. Thus Paul conquered in the realm of the physical; he triumphed over his keen loss socially; he was victorious also in the spiritual realm as he mastered self in Christ and set out to share him with all others.

Our Conquest

And we too can "do all things" if only we, like Paul, shall draw our strength from the proper source. Paul's ally, faithful, watchful, resourceful and unconquerable was Christ the Lord. We, too, may rise above our jealousies, overcome our tempers, conquer all evil inclinations and master every condition and experience of life if only we abide in him. May ours today be the prayer so fervently prayed by Paul Laurence Dunbar:

"Long since in sore distress, I heard one pray,
Lord who prevailest with resistless might,
Ever from war and strife keep me away—
My battles fight!

"I know not if I play the Pharisee,
And if my brother after all be right,
But mine shall be the warrior's plea to thee—
Strength for the fight!

"I do not ask that Thou shalt front the fray,
And drive the warring foeman from my sight,
I only ask, O Lord, by night, by day,
Strength for the fight.

"Still let my eyes look ever on the foe,
Still let my armor case be strong and bright,
And grant me as I deal each righteous blow,
Strength for the fight.

"And when at eventide, the fray is done,
My soul to death's bedchamber do thou light,
And give me, the field or lost or won—
Rest from the fight."

C. M. YOCUM.

Second Year Program

Applied Christianity or the Missionaries at Work

TWELFTH MONTH

The Base of Supplies

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
- Hymn
- Bible Lesson
- Prayer

SPECIAL MUSIC OR HYMN
STUDY—THE LOCAL CHURCH AT WORK
1. Evangelistic Program of the Church.
2. The Church in Training.
3. Financing the Kingdom for World Conquest.
4. Pictures of the Church at Work.

DISCUSSION
ECHOES FROM EVERYWHERE OR HIDDEN ANSWERS
CIRCLE OF PRAYER

Pray that the Church may be filled with the Holy Spirit; that its young people may be conserved and trained for Christian service; that a passion for souls may possess us; that a new sense of stewardship may bring adequate support for the world program of Christ.

OFFERING AND BENEDICTION
PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c.

Pictures: A series of 12 pictures featuring program topics for the month, 10c.

*Note: This series of Bible Studies may be substituted for "Women of the New Testament" if preferred.

Golden Jubilee

In keeping with the Golden Jubilee, the programs for the woman's missionary societies and circles for 1923-1924 will be prepared on the theme:

REMEMBERING THE PAST, WE BUILD FOR THE FUTURE.

The following are the monthly topics:

July—Women and the Gospel.
August—The Christian Woman's Board of Missions.
September—"Pray Ye."
October—The Negro Here and There.
November—On to India.
December—North American Frontiers.
January—Spanish Speaking Neighbors.
February—The Gospel Preached and Applied at Home.
March—A New Day for Japan and the Philippines.
April—China and Tibet for Christ.
May—All the Work is Woman's Work.
June—We Will Maintain.

Echoes From Everywhere

Golden Jubilee Launched At the Golden Gate

A unique feature of a recent quarterly convention of the Bay District, San Francisco, California, was the luncheon at which the Golden Jubilee campaign was launched. Around the central pillar of the room the speaker's table was arranged, the pillar being draped in red, white and blue and the base banked with greens. There was a pasteboard orphanage on one side of the table and on the other side the Massey Home. At one end was a miniature Indian village representing our work among the American Indians and at the other end a small schoolhouse, and coming up the winding road, lined either side with miniature trees, were little Negro dolls on their way to school, representing the work with the Negro.

From the center table as the home base, were streamers leading to the other tables representing India, Tibet, China, Japan, Mexico, South America and Africa. On the table representing India was a miniature jungle infested with wild animals, then an automobile with Miss Kingsbury and her attendant about to start on one of her itinerating trips. Africa pictured an African village on the Congo. China had a picture of Dr. Macklin with various objects of interest brought from China by Mr. and Mrs. H. P. Shaw, and the Great Wall.

Japan was represented by a beautiful flower garden and dwarf pine trees, Tibet by a picture of Dr. Shelton on his mule, facing a picture of Lhasa, also a miniature hospital. A gold chain extended from the United States to the South American table, with maps and a picture of Ruth Fish, living link of the West Side Church, San Francisco. A miniature Panama Canal and Central America connected the South America table with Mexico and the work there was fittingly represented.

Men in Charge of Unique Program

Recently a meeting of the woman's missionary society of First Church, Los Angeles, California, was in charge of the men's division, which is the largest of the organization. Members and guests sat down to a chicken dinner, each table having as a centerpiece small flags of the nations and patriotic decorations. The topic for the evening was, "Where Races Meet and Mingle—American Cities." The unique feature of the program was the representation of different nationalities as follows:

T. Kawai, pastor Japanese Institute, representing Japan.

Miss Marie Pilibossian, International Institute Y. W. C. A., representing Armenia.

Miss Elizabeth Beglaroff, International Institute Y. W. C. A., representing Russia.

Rabbi Magnin, of B'nai B'rith Synagogue, representing the Jews.

Miss Hanna, daughter of W. H. Hanna, dressed in Filipino costume, spoke for the Philippines, as did also Mr. Granadofin, a Christian preacher of the University of Southern California.

John Carter, spoke for his own race (Negro).

Mr. Hubbard, a Christian Chinese preacher of the Southern California School of Christianity, represented the Chinese race.

At the close all saluted the Christian flag, followed by singing America.

The Harvest Plenteous

Recently the inquirers came in from the villages and about 155 were baptized. I am more than ever concerned over the need of trained evangelists. It is pitiful to see the large numbers who come here wanting baptism and who know absolutely nothing about the real Christian experience. I have never seen so many absolutely ignorant ones as there were among those I questioned this time. Our evangelists are a fine lot of men but we have been unable to give them the proper training. Our great need is a real training school.

The evangelists from the nearer villages came in while Dr. Dye was here and evangelistic services were held every night. Dr. Dye preached and the people were very much pleased, as he handles the language well and the people are surprised that he has remembered it after being away so long. He has a good knowledge of their proverbs and idioms. On Sunday we had a great crowd and a very impressive communion service.

We are keeping the evangelists in for a month's strenuous school work. Just imagine me with about eighty men, most of them older than I, trying to teach them to handle aright the Word of Truth. It seems rather tremendous when I think of it, but I remember how little chance they have had and how long they have been in darkness and the opportunities I have had. I enjoy the work and they are such good listeners and so eager to learn. Mr. Hobgood has them in the morning and I have them at night. Then they have some work in the regular school with some of our most advanced teachers.

TOBITHA A. HOBGOOD.

Lotumbe, Africa.

Jarvis Christian Institute

President Ervin made a recent trip to Shreveport, Louisiana, where he delivered an address at the Central Church, as a result of which a number of individuals pledged to give to Jarvis a water pump and a gasoline engine for use in the laundry.

During the last few days Mr. Henton has shipped several thousand cabbage plants. Ten acres have been planted in blackberries and twenty-five acres of corn are peeping through the earth. The girls, under the direction of Miss Dunn, have been preparing nice bread. Professor Berry has 250 young chickens in the poultry yard.

One Sunday recently, at a joint meeting of the Y. M. C. A. and Y. W. C. A., a play was given, "The Test of the Thirteen," under the management of Mrs. J. N. Ervin.

L. M. WHITEHEAD.

Hawkins, Texas.

World Call Index

Of Mrs. Pinnell, whose name appears this month in "These All Died in the Faith," it is recorded, "She was a faithful reader of WORLD CALL. Our society called her, 'the WORLD CALL index' for she could at any time tell us just where to find any article needed."

(*Continued on page* 54.)

Hidden Answers

1. "The Christian is inevitably. . . ."
2. Who has done effective pioneer work in the West?
3. How were the C. W. B. M. wheels set in motion?
4. What is the next step in the five-year program of evangelism?
5. What union campaign among the women has been completed?
6. How many women and girls in our boarding institutions in India?
7. Name and locate our Negro schools.
8. What great loss has come to our educational work?
9. What names are household words in connection with the oriental work?
10. What are some signs of a new day in the Philippines?
11. Who will accompany the Ogdens back to Tibet? How far will they travel?
12. "When Christian people begin to pray and plan together, ..."
13. What contribution have Missouri and Illinois recently made to Africa?
14. How do the Africans express their desire for books?

All Ready for Library and Story Hour

Stories from Life in a Coke Town

By BESSIE BECKETT

The Story of Watfor

WATFOR was just fourteen years old when she reached America. She had left her mother and seven brothers and sisters in Syria that she might join her father and help him make money to send back across the big water to keep them. Daily she went about the streets of one of our towns with a basket on her arm selling needles, pins, thread and other notions. Some days she was able to make fifty cents; others a dollar and one day two dollars. Her little heart was glad for she was helping the dear ones back in the homeland. But one day while she was talking to a customer, a policeman caught her by the right arm and asked what she was doing and why she was not in school. Tremblingly she tried to explain in her few words of broken English, tried hard, but he only said she must be in school. His rough voice and manner frightened her. He went with her to the place where she roomed and waited until her father returned from his work. To him he said, "If this child is not placed in school and that shortly, I'll fine you heavily." The father felt he could not do this. It would take money and clothes to keep his child in school, and besides he would not have her help and support. No, Watfor could not, must not go to school. She must hide herself by day and peddle her articles in the twilight.

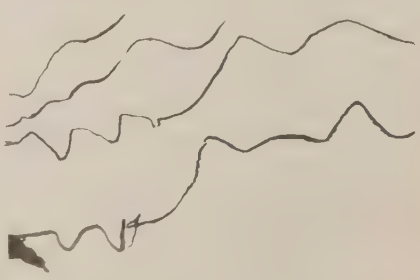
A neighbor boy learned what had happened. Joe was going to school nights and working in a store. He was only seventeen but he offered to send Watfor to school for three years and then to take her as his bride. But the father could not consent to have his daughter placed under obligation to a young man and in his helplessness he said, "If you want my girl, you must marry her now."

So Joe and Watfor were married. At fifteen Watfor was a little mother, without clothes for her baby or any knowledge of motherhood or how to care for her little Mary. But despite all the handicaps Mary did grow up and with her parents, brothers and sisters now lives in our community.

The story from Watfor's lips is as pathetic to her as to us and she is very anxious to have her children take advantage of every opportunity to get an education. She is glad to have them attend Sunday school, church, daily vacation Bible school, camp fire and boy scout meetings. On March 11, Mary, who is now a young lady, brought seventeen neighbor children to Sunday school, fifteen of whom were Syrian.

Lydia's Letter

SOME time ago a letter came from a little girl who lived in our community and attended one of our eleven mission Sunday schools. She moved to a coke town where there wasn't any school and her little letter followed soon after. I am sending it on with big sister's interpretation of it. I could not write it over and make it half as interesting as Lydia does herself.



Dear Miss Beckett:

I wish you would come up here and have Sunday school. There is a little red schoolhouse but no good people to have Sunday school. The milkman gives Earl pennies but he spends them. He can't help it, 'cause he can't go to Sunday school. Lots of children up here but some of them swear and mamma does not allow me to play with them. I got a new hat and dress. I will wear them. I wish you lived up here.

Lots of love,

Lydia.

We are hoping that we may be able to answer Lydia's request this spring as well as others that have come to us.

Dr. Mary McGavran

DAMOH has suffered an irreparable loss in the death of Dr. Mary McGavran. Ever since she came to India in 1896 she has been in Damoh except during furlough time. Now she has gone on her last furlough and Damoh faces a future without her. We cannot yet fully realize it and we still look for her cheery face and helpful friendliness. In the morning we listen for her *tonga* and feel that if we should go to the hospital we would surely find her there surrounded by the usual crowd of sick people.

We knew in October when she went away for a delayed vacation that she needed rest, but we never dreamed that we should not see her again. She was ill in the little hill station where she and Miss Vance went, and on returning she stopped in Jubbulpore to get better in the home of her brother and his family who had only just returned from America. She was treated for dysentery, typhoid, pleurisy and liver abscess but she became constantly weaker and her pain increased. After Christmas day she was not allowed to see anyone except members of the McGavran family. About the middle of January the surgeon made several exploratory punctures to see if an operation for abscess would be advisable but there was no such indication. As her condition grew steadily worse it was decided that an operation must be undertaken as a last resort. This was done on January 24, and the liver was found to be full of large tumors for which nothing could be done. The next day about five in the afternoon she passed away. We received the news a few hours later but we had had the letter telling of the operation before the telegram came so we were somewhat prepared.

As Dr. McGavran was loved and admired by all who knew her, there are hundreds who will feel that they have suffered a great personal loss. This will be especially true of the missionaries who have been associated with her here in India. But I believe there are many Indians here in Damoh who will feel her loss most keenly of all. There are other doctors in Damoh who can be called when medical aid is needed, but we cannot go to these people as freely as to our own doctor. The Indians knew that Dr. McGavran was their friend and would come at their call at any hour of the day or night. She was always a doctor and a very good one but we, missionaries and Indians alike, miss her most as a real friend. We feel sad too that the work she was doing will have to be discontinued. The hospital where so many have found healing for both body and soul will have to be closed because the mission has no doctor that can be spared for Damoh.

We were very thankful to have the car so that we could go over to Jubbulpore for the funeral. With the exception of Mrs. Hill, who had to stay with her children, we all went. We also took with us Alfred Aleppa who was in the work here when Doctor came to Damoh, and Anugrah Ba who has been Doctor's right-hand nurse for seventeen years. The funeral was at the McGavran bungalow and the long drawing room was transformed into a small chapel. Mr. Alexander conducted the service and at the close Alfred prayed in Hindi.

as there were many Indians present. Three missionaries and three Indians served as pall-bearers. Dr. Macdougall took charge of the service at the cemetery.

Many people of all classes in Damoh have spoken words of sympathy to us and all had tears in their eyes. The president of the municipal committee, a wealthy Brahman, spoke with great feeling and said that he would arrange for a public meeting so that all the people of Damoh might have a chance to express their sorrow at her loss and their appreciation of her service. The joy of our service here has been dimmed for a time and it can never be the same, yet the glory of her life will remain with us, and her spirit will often guide us. Certainly the inspiration that she gave us will be with us until we too join the larger fellowship. THE DAMOH MISSIONARIES.

Kansas University Bible Chair

By S. B. BRADEN

Last fall Mr. Braden was secured as Dean of the Kansas University Bible Chair.

THIS first year here has been very encouraging. We have been busy most of the time making the necessary adjustments to the work. Kansas University Bible Chair this year enters a new stage in its life. Previously all Bible study courses have been offered on the volunteer class plan. The university this year is granting credit to the extent of three hours for courses on Biblical subjects. These courses are being offered by the different student pastors and Bible Chair men working among the university students. The enrollment in these courses this year has been 90. Undoubtedly there will be a substantial increase in the enrollment as the instructors become more widely known and the courses become established. Besides these university credit courses, classes have been conducted in "The History and Development of the Christian Religion" and "The Literature and Teachings of the Old Testament." These volunteer classes of university men and women have a combined enrollment of 40.

The Kansas University Bible Chair this year has extended its field of activity. A new work has been undertaken at the Government Indian School here. Each week a class of 40 Indian students has been led in a study of "Christian Fundamentals." We regard this as a typical piece of Christian union work, as the class is composed of representatives of many tribes with a preference for as many religious bodies.

Myers Hall is as busy a spot as can be found on the campus. The classrooms and auditorium afford the one place for many student gatherings. By actual count 1160 students attended group meetings in Myers Hall during the month of last November. This tabulation does not include the students attending classes in the school of religion. All classes of the school are held at Myers Hall. The Bible Chair endeavors to minister to the needs of the university students in a number of ways. Open house is held every Friday evening. Social gatherings of all our students and others who might care to come are held from time to time. Personal conferences are being constantly held.

All in all it is a growing conviction of the writer that the promoters of the Bible Chair movement in state universities builded wiser than perhaps they were aware. This is easily attested by the recent developments of the movement on the part of other religious bodies. They are aware that the leadership of the world tomorrow is on the campus today. The church tomorrow must have the best and most intelligent leadership if it is to carry forward its world-wide program with any degree of success. In the main the university student is sympathetic to the religious appeal. Educational leaders are willingly giving their support to a worthy religious program. There has perhaps never been a more auspicious time for the church's work at great educational centers than now.

S. B. Braden and Myers Hall, Lawrence, Kansas

Report of Military Official Wang to Mr. Ogden and Mr. MacLeod

November 22, 1922

I BEG to inform you that when in February of this year your Dr. Shelton was attacked by bandits and killed, while on a trip to Gonjo, the former military officer Mee and the magistrate Chen were held responsible for his death, and were demoted by the military governor of the district. I took Mee's place in June of the eleventh year of the Chinese republic, and was ordered by the military governor to hunt out the bandits for the purpose of ridding the country of them and of restoring friendship between the United States and China. So on the 24th of August I organized a searching party. We offered a big reward for the capture of the bandits and employed extra local detectives. We sent some lamas and some of my soldiers to various places to find out the particulars of Dr. Shelton's death. I sent men to Lingkashi and the surrounding country.

The lamas reported that they had gone to Da Chu and found out some things about the part of the Gay Mu bandits in the murder. We then went to Sha Gay Mu and interviewed the two chiefs of that village. They said that the Gay Mu men had been in that vicinity in the spring, robbing merchants. The bandits had seen a man clothed in military costume, riding on a horse. Thinking that he was a Chinese military officer coming to capture them, they shot at him. When they came down they found that he was a foreigner, so they stole away without touching any of his baggage or belongings. Since that time the bandits have been hiding in the mountains. I found that the leaders of the bandits are nine Gay Mu men. There were also four lamas, two Lingkashi men and several score others in the band. These figures were confirmed by the people in other towns.

With these facts in hand, we sent soldiers to Shang Gay Mu by different routes, choosing this place because it is a center of the yak hair trade, and hence one of the rallying points of the bandits. The district is very mountainous, abounding in safe hiding places, difficult to travel over; and hence the chances of our making a capture without aid were small. So I reported to the military governor, asking him to order the other military officer of Li Hwa (Litang) to join me in the search. He is now working around Sha Gay Mu, and I around Shang Gay Mu. I think the bandits will be captured soon by our united forces.

In the many years that Dr. Shelton was in Batang both the Chinese and the Tibetans came to love him very much. They greatly regret his unfortunate death. The people and officers of Batang, including myself, are planning to establish a monument to Dr. Shelton, as a memorial to him and an evidence of the friendship that binds our two nations together.

Of course the military official is very much mistaken with regard to the action of the bandits after they had attacked Dr. Shelton. The bandits actually carried off the larger part of what Dr. Shelton had with him, even taking the pack animals.

Headquarters Notes

THE Executive Committee met in all day session on March 13, at the Warwick Hotel with Messrs. Campbell, Clarkson, Fisher, Gill, Miller and Rothenburger present and Mesdames Carney, Craig, Elliott, Fillmore, Harrison and Latshaw. As usual finances were given first attention and continue to look encouraging. The gain in the general fund for the first eight months of the missionary year was $68,205.47, not quite as good a showing as the previous months because the appeal for the Shelton Memorial fund diverted money that would normally have gone into the general fund. The special fund receipts showed the encouraging gain of $100,782.47.

The promotional department is planning to launch a grand offensive against the deficit in the general fund, with the purpose of cutting it at least by half before June 30. As many of the secretaries of other departments as can possibly arrange to do so, are going to assist the promotional department in this effort.

Final reports are in for the experimental series of missionary institutes held in Illinois. About 110 churches were reached through 550 of their leaders in missionary education. Such fine praise of these institutes has come back that a much larger number is being planned for next year.

Dr. Royal J. Dye reached St. Louis on March 30. With difficulty he condensed the account of his journey into two hours. He seems more convinced than ever that Africa is the only country in the world and the limits to our work there are set only by our vision. WORLD CALL readers will have a chance to share some of his experiences through his most interesting collection of pictures.

Missouri is planning the widest state convention ever held, for its program is to be extended by radio. Among the broadcasters are Mrs. Atwater, Mr. Corey and E. T. Cornelius.

Mary Kelly of Nanking, China, has been a welcome visitor at headquarters during March. We are expecting to begin in an early issue of WORLD CALL, the story of her faithful Chinese servant.

G. W. Muckley started on April 1, a week's after Easter evangelistic meeting at Columbus, Georgia, to conserve the results of a union meeting held there during March.

Bert Wilson spoke three times on Christian Stewardship at the Kansas Christian Ministerial Institute, April 3 to 5.

Plans for the foreign survey are rapidly getting under way. R. A. Doan sails on May 31 for the Orient to counsel with the missionaries as to the survey work to be done on the field. He will go directly to China and meet the missionaries at Kuling, then return to Japan in time for their annual convention in July. He will spend the winter in India and next spring retrace his steps through the Philippines, China and Japan.

A recent visitor at headquarters was Dr. Henry T. Hodgkin, one of the two foreign secretaries of the National Christian Council of China, who told of the work and plans of that council. Dr. Hodgkin is an English Quaker, and for fourteen years was a missionary in Szechuan, next door neighbor, a thousand miles up the Yangtze, to our mission in Nanking.

The farthest away gift received as yet for the Shelton Memorial was one of $60 from the church in Honolulu, Hawaii.

An Easter gift worth having was a thousand dollars from a friend who is especially interested and has given previously for the development of the agricultural and industrial phases of the India Mission.

Garry L. Cook of Indianapolis has just completed six months in Texas Christian University, supplying for Professor F. E. Billington who occupies the Chair of Religious Education and who has been absent on leave. Dean Colby D. Hall writes: "Mr. Cook has filled the requirements of the place in most commendable fashion. The students have taken to his personality well, he has worked hard and consistently, and the students have respected the quality of his work. In other words, he has made good success in his experience as a teacher."

The departments of religious education and missionary education plan to issue jointly beginning October 1, a publication to be known as *The Missionary Quarterly* of which Roy. K. Roadruck will be editor. It will contain the materials and plans for missionary education and missionary expression in the Bible schools. This will be a long step toward making missionary education an integral part of the religious education of our children and youth. The Christian Board of Publication will publish the quarterly.

The Arkansas state board has recommended, and the recent Arkansas state convention approved the recommendation, that Arkansas be reinstated in the southwest district for regional Bible school work under the direction of the United Christian Missionary Society. This will enable the churches, Bible schools and Christian Endeavor societies of Arkansas to have the splendid services of the southwest workers for a portion of their time, S. W. Hutton of Fort Worth, Texas and Miss Adeline Goddard and Miss Maxine Smoot of Enid, Oklahoma.

Arrangements have been completed for the release of Edgar Lloyd Smith of California for a year's University work. He will probably attend Boston University. It is the policy of the United Christian Missionary Society to release one of the field workers in the department of religious education each year for such additional training.

The prospects for Children's Day the first Sunday in June are very bright. An excellent program has been prepared by Lucy King DeMoss, one of her best, entitled *The Glad Tidings*. The Bible schools are being supplied with this exercise as usual, free of cost, and they indicate that they are making great preparations for the day. It is hoped that the Children's Day offering this year will be not less than $200,000, thus completing the goal of A HALF MILLION DOLLARS from the Bible schools for the year.

Hazel A. Lewis is completing plans for the observance of Children's Week which will come October 14-21 this year instead of in May as hitherto. A fine series of leaflets will be available setting forth fully all the plans. Miss Lewis along with elementary leaders of other religious bodies has been largely responsible for the nation-wide observance of Children's Week in the last few years.

Many inquiries are coming for the vacation church school material which has been prepared under the direction of the department of religious education. Series One has been completely revised and a fourth part added thereto. Series Two, which was issued last year, met with much favor last summer. There should be hundreds of vacation church schools among our churches this summer.

The curriculum committee of the department of religious education held its midwinter meeting March 16, in St. Louis. This committee is composed of Professor W. C. Bower, Chairman, Nora Darnall, Charles Darsie, E. E. Higdon, Robt. M. Hopkins, Ida May Irvin, C. E. Lemmon, Hazel A. Lewis, Cynthia Pearl Maus, H. L. Pickerill, Marion Stevenson, Carl B. Swift and Jennie C. Taylor. The committee spent a busy day going over the new lesson materials and plans for their improvement to be used in our church schools.

At a recent meeting of the board of directors of the Saratoga Summer School of Christian Education, Saratoga, New York, Miss Katherine Staub represented the Disciples of Christ, serving on the curriculum and promotion committees.

The Board of Education and the Work of Our Colleges

THREE outstanding events have signalized our educational work during the past month:

The news of the death of President Lehman of Eureka College who was leading the friends of that institution in an endowment campaign which involved the future of the institution, came as a great shock to the brotherhood. The campaign was meeting with success, as more than half of the money needed had been raised. The strength which he had given with such abandonment to that task left him unable to resist the ravages of the disease which overtook him. He gave his life for the cause which he loved and in behalf of which he served.

The month has been notable, again, because of the generous giving upon the part of many who have caught the vision of the stupendous needs of our colleges in order to render the highest service to the cause of Christian education and the brotherhood which fosters them. M. M. Cochran of Uniontown, Pennsylvania, gave $300,000 to Bethany College; Wm. G. Irwin and his sister, Mrs. Z. T. Sweeney of Columbus, Indiana, pledged $200,000 to Butler College; Mr. and Mrs. John Hawker of Eldorado Springs, Missouri, pledged [illegible]

nd Colonel Fred W. Fleming of Kansas City, Missouri, subscribed $20,000 to the Missouri Educational Commission for our Missouri colleges. In addition to these large ifts Culver-Stockton College, Canton, Missouri, announced a gift of $100,000 by the General Education Board conditioned upon aising $300,000 by the friends of the ollege. Aside from the institutions thus enefited the endowment campaigns in the Hiram, Lynchburg, Eureka, Texas and Phillips areas are progressing encouragingly.

The third event was the annual meeting f the Board of Education of the Disciples f Christ in Indianapolis. This board, aturally, began its life with those imediately concerned with the great interest t was established to serve. Until now it as been composed of the executives of our olleges. But from the first it had been ecognized that the organization must be ntegrated in the life of the brotherhood t large. After much careful study on the art of secretaries and college executives, fter conference with the trustees of many f our colleges, after the submission of the raft of the constitution to two internaonal conventions and the detailed consideraion there given by the committee on recomendations democratically and representaively constituted, the new constitution was pproved by the convention by an overhelming vote. The men and women who at in the sessions of the reorganized Board f Education went away with the feeling hat better things were in store for our olleges and with a vision of a greater and nore tolerant brotherly love among us as people and a concentration of attention nd energy in behalf of the really vital nd essential things of the Kingdom of God.

Paul Harrison, medical missionary to Arabia and a surgeon of distinguished bility, whose messages met with such favor n the Y. M. C. A. student conferences last ummer and at many student gatherings, as among the lecturers at Cotner College, Bethany, Nebraska, during the past month. He spoke before the student volunteers and he Aylsworth club.

Lynchburg College, Lynchburg, Virginia vill celebrate the twentieth anniversary of ts founding in connection with the comencement season in June. It was a matter f much regret that President J. T. T. Hundley was unable to attend the annual neeting of the Board of Education, being etained by sickness. President Hundley is oing monumental service for the college. A new president's home is among the enterrises now being pushed by the alumni of hat institution.

President H. S. Hilley of Atlantic Christian College, Wilson, North Carolina, was nade happy by the receipt of the followng telegram from the Director of Standardzation in Educational work for North Carolina; "Graduates in 1923 rated A. Same conditions extended one year."

The Indiana School of Religion, Bloomngton, Indiana is in the midst of an ffort to raise $100,000; $50,000 of this mount to clear the valuable properties here of indebtedness and make needed dditions to equipment. The other $50,-00 is for endowment. It is announced as Foundation campaign. With this amount aised the school will be able to continue its work and expand in a normal way without recurring deficits. As soon as some of the larger pledges are secured a canvass for funds will be made in every county in the state of Indiana.

C. R. Stauffer of the Ninth St. Christian Church, Washington, D. C., will preach the baccalaureate sermon at Lynchburg Christian College this year.

Dr. H. O. Pritchard will deliver one of the principal addresses of commencement week at Texas Christian University, Fort Worth, Texas, in June.

B. F. Prunty, trustee of Drake University, Des Moines, Iowa and W. H. Graham of Pittsburgh, Pennsylvania, a trustee of Bethany College, have died recently. Both of these men were prominently identified with large business affairs and highly esteemed by the friends of the institutions which they served.

The seventh annual session of the summer school of Culver-Stockton College, Canton, Missouri, will open on June 4, 1923. It will continue until July 27. For five of the eight weeks there will be a six-day session of college work. Nine hours may be earned toward college degree, or one unit of high school credit toward graduation may be earned by properly qualified students.

"Carr-Burdette College Day" was observed on a recent Sunday at the Central Christian Church, Sherman, Texas. President Cephas Shelburne spoke at this service on "Christian Education." During the four years of his presidency improvements upon the buildings and grounds amounting to $25,000 have been made. The operating expenses at the close of the four years have been fully paid. In order to complete the present year free of debt and make necessary improvements, the $5,000 self-apportioned by the churches of Texas and allotted by the Board of Education, must be fully paid. The Sherman Church on the morning of this observance made an offering to the school of $1400. President and Mrs. Shelburne have done a great work for this institution. The Disciples of Texas and the brotherhood at large may have a just pride in it as a junior college for girls.

College of Missions Items

On February 26, Dr. T. W. Grafton, pastor of the Third Christian Church, Indianapolis, and president of the International Convention, delivered a lecture to the College of Missions students on the "Growth and Aims of the Disciples."

Among the chapel visitors who spoke recently at the College of Missions were Dr. Jabez Hall, March 1; William Remfry Hunt, of China, March 8; President I. N. McCash, of Phillips University, March 14; Madison A. Hart, of Danville, Kentucky, March 15; and E. E. Moorman, of Frankfort, Indiana, March 22.

Other welcome guests at the College of Missions recently were Mrs. Ida W. Harrison, of Lexington, Kentucky and Mrs. J. C. Gay, of Versailles, Kentucky. Mrs. Gay has for some years been president of the woman's missionary society of the state of Kentucky. Another visitor was Mrs. E. J. Auld, who has for fifty-three years been a member of the First Christian Church of Baltimore, Maryland.

S. J. Corey, Mrs. A. R. Atwater and Miss Lela Taylor, of the foreign department of the United Christian Missionary Society, visited the College of Missions, March 23, and held conferences with students who are soon to go to the foreign field. Mr. Corey spoke at chapel services on this date.

During the illness of J. D. Garrison of North Park Christian Church, Indianapolis, Professor O. J. Grainger spoke for him, giving an address on "The Christian Family."

March winds blew in quite a host of visitors and carried away most of the influenza. Among the guests were Mrs. Stearns who lectured on Missionary Education, Mr. Hunt who contributed Gleanings of the Past and Present in China, and Bert Wilson who in addition to his very practical demonstration of the executive committee's job by a miniature session with them, gave a peep into his latest writings, a chapter on intangible wealth. Miss Stober and Miss Humphries rejoiced in the visit of President McCash of Phillips, as Miss Binns over that of President Bates of Hiram, and the China group are proudly adopting Miss Legge as adviser and comrade.

The College of Missions pastors are not neglecting the pre-Easter campaign. At Newport Mr. Stultz reports an evangelistic campaign with 90 converts, 72 of whom were baptized one afternoon. Miss Harker, Miss Humphries and Mr. Stultz conducted a missionary service there on March 18. One feature was a musical program in four languages. The countries represented were America, Japan, India and Africa.

In fact, Miss Harker has had a busy month, for in addition to the above trip she spoke before the City Union on the practical application of the principles of Christian Endeavor, and before the Marion County Sunday School Association on the "Brotherhood of the Races."

Miss Harrah and Miss Grace Young did their first bit of deputation for this year on March 11. Miss Harrah confesses to stagefright until she began to talk. Then she forgot to tremble. Miss Young, having previously served as a singing evangelist was unafraid.

Miss Harris took her pictures and her talk on the Japanese Institute work to the young people of Central Church on March 18, and earlier in the month a team of four, Misses Wilson, Tedford, Gibson and Mr. McGavran went to Greenwood. This group especially enjoyed a visiting schedule arranged for them in the afternoon and feel that they interested a number in WORLD CALL as a missionary instrument.

The return of the birds was given ample attention and considerable comment when flocks were sent to Mr. Kato and Mr. Lockling who chanced to be ill. Each bird carried the name and a message of good cheer. Dr. Nichoson and her corps of nurses have had considerable practice in their professions during the year and the college is proud of them.

Echoes from Everywhere

Dedication in Spite of Weather

John H. Booth dedicated the church at Aurora, Nebraska, March 18. One of the worst storms in years failed to dampen the ardor of the congregation. One-fourth of the membership were present and pledged $13,700 ($13,000 was needed to cover all debts). The larger audiences of afternoon and evening increased the pledges to $19,000, a sum sufficient to pay all debts and install a pipe organ. C. C. Dobbs, for eight years pastor of the Aurora church, deserves chief credit for the victory. More than thirty years ago the Board of Church Extension made a loan of $750 for the first church building. Ten years ago a loan of $6,500 was made to help construct the basement portion of the present building. And last year a $10,000 loan gave encouragement for the completion of the building.

Oriental Visitors

President and Mrs. Paul report an arduous ten weeks in the Philippines. They traveled about 1000 miles in the Islands and made use of every opportunity to acquaint themselves with general conditions among the Filipinos and especially of the whole missionary situation. President Paul used to good advantage the many opportunities of speakng afforded him.

Mr. and Mrs. E. M. Bowman have had an equally enjoyable though somewhat less strenuous six weeks in the Philippines.

In and Around Our Homes

The grounds surrounding the children's home in Atlanta, Georgia, are glorious these days in blooming flowers and blossoming fruit trees. The children are as happy among the flowers as bees in the summer time. They are doing a thriving business among their neighbors in the sale of spring flowers.

The return of J. C. Gentry from his enforced vacation on account of ill health has sent a thrill of joy through the hearts of the friends of the Atlanta home. The children were overjoyed on the occasion of his first visit after his return. His devotion to their interests merits their love. The board held a called meeting on Saturday, March 24. The purpose of this meeting was to consider first of all whether or not they should entertain a proposition to sell their present location for practically twice what it cost. Decision was reached that if another satisfactory location could be found the board would entertain a proposition to sell or exchange. The present location is an exceedingly valuable tract of land.

The second proposition that came up for consideration was whether or not the congregate plan of building should be abandoned for the cottage system. Both plans found ardent advocates in the meeting. After two hours' discussion in which the merits and demerits of each were fully considered, the subject was laid over for final action until the regular April meeting of the board.

March 20, 1923, was celebrated by the Florida Christian Home, Jacksonville, as its first birthday. The celebration took the form of an open house, with delightful music and a literary program in the chapel in the afternoon and evening. Mr. Mohorter was present and reviewed the history of the past year, also speaking of the hopes and plans for the future.

The house was spick and span and looked as clean and fresh as it did a year ago when it was dedicated. Every guest was dressed in his or her best "bib and tucker." Every room was tidy and the door stood open in cordial welcome to their visitors. The main entrance hall and dining room, as well as the guest rooms, were beautifully decorated with spring flowers. The odor of orange blossoms filled the air and the faces of the dear old people were wreathed in smiles. It was their "party day." Five hundred people called at one time or another during the day and congratulated the home management and its family. The task of "carrying on" during the year while the work of construction and improvements was still being prosecuted added to the difficulties of the task; but in spite of the handicaps the life of the home has approached the normal. The organization is working smoothly and the improvements have grown apace. The elevator is being put in and will be finished and ready for use in thirty days. New flower beds are being laid out and new walks. When the walks are completed it will be possible for the guests who live in chairs to wheel themselves out of the house and around among the flower beds. Many of our friends from the North and East who spent the winter in Florida stopped over going or coming. A few days ago our good friend, Hume Logan, of Louisville, Kentucky, ran out to the home. When he got back to his office he wrote, "The home is great. I noticed two nice places in the yard for swings and settees. If you are not already supplied, I wish to send two park swings, one for the men's side and the other for the women's side; also four settees, two for the men and two for the women." The sad thing about it is that this home is full to the limit and in order to relieve the pressure of the applications that are pouring in, we are now being compelled to put two beds in a room designed for one. The members of the board are happy and devoted, the guests delighted and grateful.

Home Missions Notes

Carol M. Ridenour reports a meeting of three weeks held recently at Augusta, Montana, in which he was assisted by his father. There were thirty-seven baptisms, with seven received by statement and others will follow. It is a wealthy community and they have a good church building free of debt. Nearly all the high school, including the teachers, were baptized, and one young man is ready to study for the ministry. Mr. Ridenour is stressing the Pocket Testament League and reports an average of forty chapters read in a day at Augusta and fifty-nine chapters a day at Billings. In Havre, where he was in a pre-Easter meeting, they began with an average of twenty chapters a day.

The attendance at Sunday school has trebled and the membership of the church increased by fifty per cent.

The church at Casper has invited the other churches of the state to meet some time in the near future for a convention, and I am encouraging the move as much as possible.

CHARLES G. STOUT.

Wheatland Wyoming.

Church School Institutes in New Mexico

Miss Maxine Smoot of Enid, Oklahoma, and A. O. Kuhn, regional superintendent of religious education for the Rocky Mountain states, have recently spent a profitable two weeks in New Mexico, conducting church school institutes. This type of work is greatly needed in such states, because of the isolation of the churches and their infrequent contact with the workers of the brotherhood. Many of our schools are over one hundred miles apart, and the churches are without pastors nearly all the time, and so must depend for their religious development upon the workers in our Bible schools. The eagerness of these workers to know the program of religious education was apparent in every place, and to many of them it was the first opportunity they have ever had to enjoy this type of work. With the exception of two points, every school visited has an attendance of less than seventy-five in the midst of overwhelming Roman Catholic population. Our Bible schools in this struggling state present our best opportunity, and the training of the local leaders in our program of religious education is our best means of Christianizing these scattered, almost pagan communities.

Christian Guidance for World Travelers

The boards of missions have sanctioned the opening of a travel department by the Missionary Education Movement, 150 Fifth Avenue, New York, in order that the great work of Christian missions may be included in the program of those who travel under its auspices. In addition it will be the policy of the Movement to give as much opportunity for sight-seeing as the commercial companies do and to furnish the very best in the way of travel facilities.

John Cobb Worley, D.D., for seven years the Pacific Southwest Secretary of the Missionary Education Movement, has been placed in charge of this new department, and will bring to it not only the experience of ten years' residence in the Orient but the knowledge gained in organizing and conducting four similar parties for the California Committee of the Movement.

Doubtless there are many people in our churches who wish to travel and will welcome a higher purpose than mere pleasure and sight-seeing, especially where they are assured that the usual itinerary will not be omitted but rather enlarged.

Promoting Good Feeling

Recently twenty of the teaching force of the Japanese Bible school were entertained at dinner in the dining room of Cotner College, a Christian College. They were introduced to the students who seemed to enjoy the occasion as much as the guests did.

(Continued on page 57.)

INTERDENOMINATIONAL SUMMER CONFERENCES AND SCHOOLS OF MISSIONS

Two series of interdenominational conferences and schools of missions are held annually for the advantage of leaders in the missionary educational program of the local church. All leaders and others who are interested in the forward movement of the church for world-wide missions should attend one of the conferences or schools listed below:

MISSIONARY EDUCATION MOVEMENT CONFERENCES

North Carolina, Blue Ridge	June 26 to July 6
New York, Silver Bay	July 3 to 13
California, Asilomar	July 10 to 20
Maine, Ocean Park	July 18 to 28
Washington, Seabeck	July 24 to August 2
Wisconsin, Lake Geneva	July 27 to August 5

SUMMER SCHOOLS OF MISSIONS

*Ohio, Bethesda	August
Colorado, Boulder	June 20 to 27
*Texas, Dallas	September
Massachusetts, East Northfield	July 5 to 12
Illinois-Missouri, Greenville, Illinois	July 17 to 21
Illinois-Missouri, Dixon, Illinois	August 6 to 11
Wisconsin, Lake Geneva	June 25 to July 2
Minnesota, (Minneapolis-St. Paul)	1st week in June
*California, Mt. Hermon	June
*Maryland, Mountain Lake Park	
Oklahoma, Oklahoma City	June 4 to 9
Pennsylvania, Chambersburg	June 28 to July 6
Indiana, Winona Lake	June 18 to 25
*New York, Chautauqua	August

Announcement and schedule of any of these schools will be mailed on request. Address United Christian Missionary Society, 1501 Locust St., St. Louis. Mo.

*Dates to be reported later.

Echoes From Everywhere

"Just Naturally Disappear"

We surely do enjoy WORLD CALL and *King's Builders* too. You ought to see how delighted the natives are when we find a Congo picture in either of the magazines. And should it happen to be one of themselves they are very proud and want everybody to see it. In fact we have to keep the papers under lock and key to prevent them from running away. We have lost several copies of WORLD CALL in that way, they just naturally disappear.

LILLIAN P. JOHNSTON.

Monieka, Africa.

Daily Vacation Bible Schools

Plans have been made for two daily vacation Bible schools in our immediate community. Seven schools in all will be held in the coke region.

BESSIE BECKETT.

Republic, Pennsylvania.

A Wise Investment

During the last semester eight in the Coe Memorial Girls' School have received baptism. Twenty-nine have become Christians in the four years of residence in this building. With but three exceptions these have all come from non-Christian homes.

Five of these girls are successful teachers here in the city. One has moved to Peking and graduates from high school there this spring. Her brother has followed her in becoming a Christian. One girl graduates this spring from Ginling College and returns in the fall to teach here in the high school. One passed splendidly her entrance examinations and was admitted to Peking Higher Normal School from which she graduates next year. Last year she was married and was granted a Christian wedding by the two non-Christian homes. Her husband, who is also a student in Peking, has been led to Christianity by his wife and the two represented their respective schools at the great international conference of students.

With but two or three exceptions the other Christian girls are still in the school. When I look at the strength and influence of these girls I feel that you in America have wisely invested your money in giving them Christian education.

WENONA WILKINSON.

Luchowfu, China.

Training for Church Membership

Men representing five of the six Protestant churches in this section met recently at a banquet at the Edgewood Church and formed the Christian Men's League. The object of the league is to cultivate a closer spirit of cooperation among the churches, to encourage church attendance and foster inter-church activities. Our church had a larger representation than any other.

A special series of evangelistic sermons is being preached leading up to Easter. We have started two classes in Training for Church Membership, one for those under and one over sixteen.

H. B. MARLEY.

Brooklyn, New York.

Missionaries Honored

A group of missionaries of the Disciples of Christ South America Mission, who were in convention in Asuncion, Paraguay, visited the Instituto Paraguayo, a cultural center that carries on an extensive work among the young men and women of the city. The missionary visitors were delightfully surprised to find that the secretary of the institute, Senor Juan Francisco Perez, had called together some of the friends of the institute, among them Senor Augustin Barrios, a distinguished guitarist noted throughout all South America, who rendered a beautiful program of classical music, solely for the benefit of the visitors. It was a delightful occasion for everybody and the missionaries felt much flattered at the attention and consideration shown them by their courteous hosts.

(*Continued on page* 58.)

These All Died in the Faith

Mrs. Mary Williamson, Carrollton, Missouri, January 23, 1923. Charter member woman's missionary society; member of church sixty-nine years.

Mrs. H. H. Everts, Hubbard, Texas, February 12, 1923. Charter member woman's missionary society and superintendent Triangle Club.

Miss Elizabeth Rodgers, Cincinnati, Ohio, February 8, 1923. Sister of Mrs. A. M. Harvuot; formerly of Bethany, West Virginia.

Mrs. Nellie Miller, Sturgeon, Missouri, January 5, 1923.

Jonathan Martin Streator, Lynchburg, Virginia, March 16, 1923. Preacher of the gospel for fifty-seven years; father of Mrs. B. L. Kershner.

Mrs. John Pinnell, Prospect, Kentucky, March 1, 1923. Charter member Prospect Church and woman's missionary society.

Hon. William H. Graham, Pittsburgh, Pennsylvania, March 2, 1923. Member of First Church since 1857. Age 79.

Sarah Leppo Hull, Mansfield, Ohio, March 8, 1923. Member of the church sixty-three years. Mother of John D. and O. L. Hull, ministers.

Mrs. W. T. Woodin, Danbury, Connecticut, vice-president missionary society.

Mrs. Jennie Myers, Bryan, Ohio, January 10, 1923. Age 72.

Mrs. Rosa Harper Edwards, Troy, Missouri, March 7, 1923.

Miss Dora Wyand, Winnipeg, Manitoba, Canada, March 4, 1923. Member of young woman's circle. Age 26.

Mrs. Sarah E. Clark, Hollywood, California, March 8, 1923. Charter member Willoughby, Ohio, Church and missionary society. Age 90.

Mrs. Betty Jolly, Ewing, Kentucky, March 24, 1923. Had given her Easter offering.

Powell and Bert Hobgood, Nebo, Kentucky. Died within fifteen days of each other. Brothers of H. C. Hobgood of Lotumbe, Africa.

Mrs. Nora Wilson, Rushville, Indiana, February 9, 1923. Member Little Flat Rock Church and charter member woman's missionary society.

Mrs. J. M. Owens, Somerset, Kentucky, March 17, 1923. Charter member woman's missionary society.

Easter Reports

REPORTS on the Easter observance are pouring in to the United Christian Missionary Society headquarters in an unprecedented way. In spite of the universal flu conditions that have prevailed throughout the country since January 1 and in spite of severe weather on many of the twelve Sundays, the indications are that the results will surpass those of last year.

The largest sunrise prayer meeting reported thus far was held in Colorado Springs when 2000 people were present in the Garden of the Gods for this early morning service. The largest Bible school attendance reported thus far was at the Third Church, Indianapolis, T. W. Grafton, pastor, with 3405 present and 67 added during the day. The largest number of additions on Easter Sunday has been reported by P. H. Welshimer, pastor, Canton, Ohio, when 188 were added. There was a benevolent offering of $1501.96 and a Bible school attendance of 2901. The largest offering reported so far was from Union Avenue Church, St. Louis, George A. Campbell, pastor, which on Easter Sunday amounted to $2100.

Enthusiastic responses are being received from the preachers all over the country rejoicing in the Pocket Testament League plans. Many state that 50,000 in 50 days is not too large a goal and each man is willing to be counted on for a successful campaign. Every Bible school and church will find this movement a great stimulus to the spiritual life and evangelistic effort in their work.

Through the Windows of Brotherhood House

By BEULAH DEMING BROWN

OUR windows in the Brotherhood House look out on life in all its tragedy. Here is what I have seen in less than ten minutes. A poor old bent and broken-hearted soul went into the saloon across the way to get her husband to come home but the saloon keeper put her out in the cold and snow and slammed the door in her face. Her pathetic "Come home! Come home" was unheard and she turned away, beating her breast to stop the aching of her heart.

Five minutes later a younger woman came with her baby in her arms, looked in, turned away, then turned and entered the saloon. Out she came with her husband but as soon as they had got out of view of the saloon windows, he blazed away and hit her on the back of the head. It was only with an effort that she kept herself from falling and crushing her baby. And so, despite prohibition, the saloons continue to dispense "hooch" leaving in its trail wrecked homes and out of little boys manufacturing "tough guys."

Only last week a little girl came running in. "Come quick! Joe is fighting with Mamma again." And there we found them. The mother, an invalid, was lying on the bed with a dishpan of dirty greasy water beside her; Joe, eleven years old, was standing by the table on which were two big butcher knives. He was only aping his father, who had often come home drunk only to swear at his wife and threaten to draw a knife on her. He left her some time ago with three children and five cents. Even the five-year-old boy is beyond his mother's control. When she started to punish him one day, he said: "My papa left and I live here without him. You can just pack your things in a suitcase and go. I'll live here by myself."

I wish I could show you how these people really live or take you shopping among the pushcarts for anything from rubber boots to pomegranates or let you drink in the ninety-nine varieties of odor that give atmosphere to the scene.

We, as your missionaries at the Brotherhood House, are trying literally to carry out the "Inasmuch." Our task means more than teaching a group of children to be happy. It means feeding the hungry, giving water to the thirsty, taking in strangers, clothing the naked, visiting the sick, going into the prisons to help. All these things have we done and more, too, for these neighbors of ours and yours.

And for the children we are trying to secure their right to a joyful, happy childhood. We are giving them a good, clean, comfortable place where they can play and play fair. There are all sorts of activities: doll clubs, little home-makers' clubs and surprise clubs for the little girls; for their older sisters, sewing, cooking, bread making, girl scouts and hockey; and for the boys games of all descriptions and outdoor sports.

The Staff of the Brotherhood House, Chicago

Standing, D. T. Brown, acting director in Karl Borders' absence. Seated left to right: Beulah Deming Brown, Stephen Prokopoff, Margaret McCollam, Helen Crane Edwards and Roy R. Hills.

Bargains in Books

The Gospel for a Working World. By Harry F. Ward. 25 cents.

Many insistent voices have been raised decrying the church because of its alleged indifference to the rights of "labor" as opposed to "capital." This book is a frank discussion of the justice of this assertion and points the way to a solution of some of the difficulties.

Educational Evangelism. By Charles E. McKinley. 25 cents.

The author has briefly and suggestively set forth a conception of religious discipline that is to be regarded as desirable for the years of adolescence in view of the spiritual experiences through which nature conducts the young soul on the road to maturity.

Christian Americanization. By Charles A. Brooks. 25 cents.

In this book is presented a timely theme which recent events have brought insistently before the nation. In particular, Dr. Brooks presents an earnest plea for all Americans, whatever their ancestry, to achieve a new national unity on the plane of the highest ideals.

Brother Van. By Stella W. Brummitt. 25 cents.

W. W. Van Orsdel was a pioneer home missionary in the Northwest. The day he opened his work by preaching in a saloon, in want of any better place, he was dubbed "Brother Van," and by that name he was affectionately known by thousands who loved and admired him.

Order from United Christian Missionary Society, 1501 Locust Street, St. Louis, Mo.

A SEVENFOLD CHALLENGE

Seven tremendous facts challenge every friend of the sixfold work of the United Christian Missionary Society to give immediately, heroically and beyond his means toward realizing the year's goal of a 15% increase by June 30.

1. The Uniform and Gratifying Gains Thus Far.

For the first eight months of the year all of the regular sources of the General Fund except Christian Endeavor show fine increases as compared with the same period of last year. Individual contributions are $2,115.08 above last year; churches, $11,293.95; woman's missionary societies and circles $18,188.24; and Sunday schools $26,869.47.

Over two-thirds of the states and provinces have made fine increases, Ohio advancing $18,050.63 beyond last year's record, Indiana $14,228.65, Kentucky $8,150.95.

2. Our Increase in Numbers.

We enjoyed a net increase in membership of 33,335 in the United States and Canada last year. Every new member ought to be a contributor.

3. Our Enlarged Ability.

Business has been much better this year than last, with scarcely anybody out of employment.

4. Our Increased Knowledge.

More people know more about more fields and departments of the work which is supported by the United Christian Missionary Society. They read more leaflets, papers, books and magazines than ever before, see and hear more missionaries, receive more letters from the workers at home and abroad. At the same time they understand better than formerly God's will and way for the world's redemption.

5. The Advance of Other Churches.

The Roman Catholic church and every Protestant body of North America has multiplied its former missionary and benevolent work. Practically all of them fell short of their goals last year, as we did, but they have refused to go back to their pre-war standards. By sacrificial giving they are wiping out their deficits and maintaining their advance.

6. The Deficit of Last Year.

Not only does the payment of interest subtract good money from the support of the work, but also the very fact that there is a deficit is a constant drag upon our energy. We ought to clear it off entirely and must reduce it by at least one-half.

7. The Necessities of All Fields and All Departments.

The obligations of success are upon us everywhere. Growth is imperative. In spite of the deficit, the Executive Committee voted budgets for this year that total $6\frac{2}{3}\%$ more than those of last year, simply to avoid murdering God's enterprises.

Prompt remittance will stop interest at the bank
and quicken interest throughout the brotherhood

UNITED CHRISTIAN MISSIONARY SOCIETY, 1501 Locust St., St. Louis, Mo.

Echoes from Everywhere

Back Home Again

I can see a great change here, although I was very small when I left. But, on the other hand, every day I can see such a lack of Christianity among the people about us. I can see the lack of it in the homes from which most of my kindergarten children come. They are so superstitious and many of them are so unkempt. The children are neglected not only physically but also spiritually, in fact as far as I can see the parents are not so much concerned about the spiritual welfare of the children as about the physical. It is easy to become discouraged at times, and then again I hear or see something in their play and work that makes me feel that the seed we are endeavoring to plant is slowly taking root.

There are forty-two enrolled in the kindergarten. They are bright and loving, even though they have much to learn about self-control, purity of speech and cleanliness, but many of the parents lack these things themselves so it is no wonder that the children have to be taught.

I have school two hours in the morning and two in the afternoon, one Sunday school class in the Bayamon church and one in the Comorio chapel. I also help a little in the young people's work, although I do not take very much responsibility of that as they have a very good president. I try to do some visiting and just now am thinking of organizing a class in child study for the mothers and young girls, with a view to training kindergarten workers and to help the mothers to realize the importance of home training along moral and spiritual lines.

CONSUELO PEREZ GUERRA.

Bayamon, Porto Rico.

Spirit of Evangelism In University of Nanking

In the mission fields all types of work are evangelistic in their tendency. This has been strongly called to our attention recently by the spirit of evangelism in the University of Nanking, where the Disciples of Christ have one-third interest. It is doubtful if our people have any better investment for evangelism in the Far East. Within the last two years students have come from the government and other colleges to the University of Nanking, eighty per cent of them without any direct knowledge of Christianity. During their courses in the university, because of the personal influence of the faculty on the students, seventy to eighty per cent of these students have become Christians in the last two years.

Pageant of World Missions

The Crawford Road Church of Cleveland, Ohio, gave a unique program in observance of woman's missionary day. Under the direction of Mrs. A. R. Strang, they put on the "Pageant of World Missions," first given at the Cincinnati convention when Ohio presented her "Victory Gift" of $25,000, which was used for the purchase of the land in Paraguay on which our present buildings stand. The pageant has been revised by Mrs. Strang and was presented two years ago at Chautauqua, New York, under her direction.

The pageant gives a history of the Christian Woman's Board of Missions and is an effective means of quickening interest and enthusiasm in missions in any church. At the close of the pageant we took an offering of $100 and had twenty-two new members enrolled in the society. Seventeen of these were men, who were organized into a men's division, which is already functioning helpfully in the church, having recently put on the "Shelton Memorial Program" with an offering of about $40.

Mrs. A. R. Strang, 3066 E. Derbyshire Road, Cleveland Heights, Ohio, would be glad to make any suggestions to any church planning to put on the pageant, which may be obtained from the United Christian Missionary Society.

T. E. WINTER, Pastor.

Cleveland, Ohio.

Eggs and Missions

A woman in North Carolina is giving to missions the proceeds from the sale of all eggs laid by her hens on Sunday. In two months she gave $10.50 from this source.

Worthy of Emulation

The Year Book gives the membership of the church at St. Francis, Kansas, as 251. For the Shelton Memorial they report 239 personal gifts.

Women's College Campaign Successful

All friends of higher education for women will rejoice over the completion of the fund of $3,000,000 for women's colleges in the Orient; $2,000,000 being raised by the women and $1,000,000 given by the Laura Spelman Rockefeller Fund. We publish an extract from one of the letters written Mrs. Peabody to whom, more than any other one person, the success is due:

I was fairly petrified with joy when I read those magic words, "Fund completed, —Peabody." It was almost time for the bell which marks the end of the class period, so I flew for our big Yenching flag, sent word to all the teachers to come into the central court in front of the library when the bell rang and ordered the funny old bell ringer to ring the bell as he never rang it before! He did! And the girls came pouring out of the laboratories and classrooms, trailing notebooks and pencils, with puzzlement all over their faces as they saw me waving the cable on the library steps, and the blue and gold Yenching banner waving beside me. "Come," I called, "Come and hear the news!" And they came, crowding up excitedly. When I told them, they did what I have never seen reserved, dignified Chinese students do before, they just jumped up and down, and clapped their hands, and began to sing "Yenching will shine tonight," though I think there were lumps in their throats, just as there was in mine, for the pretty tune sounded a little husky. And then they said, "Tell us again how much it is!" and burst into the real Yenching song, in stately Chinese. If you could have seen the solemn-glad look on their faces as their voices rose and fell in that quaint Chinese music with its words of fervent loyalty to their beloved Yenching; if you could have heard their burning prayers of gratitude in their little prayer-groups that night, I think you would have felt a little comforted for the incredible exertions that you have devoted to this wonderful piece of work.

ALICE B. FRAME.

Yenching College, Peking, China.

Mrs. A. H. Stover

Of the Wilshire Boulevard Church, Los Angeles, who in one year brought 68 members into the woman's missionary society.

Courage in Lieu of Money

The department of church erection sometimes assists churches without having to put up the money:

"We have built our new church. Raised over $7,000 on dedication day. Everything paid and we are carrying balance at bank covered by good pledges. Your offer of help gave us courage to do what we have done."

M. PUTMAN.

Everett, Washington.

Free Will Offerings

I received a letter from my living link church at Marshalltown Iowa. They had just observed their missionary day and said the thousand dollars was pledged and it was not a hard job. They are very loyal and I believe keep up their part of giving. I am very happy to represent them here on the field.

The work here in Rath is very promising. Last Lord's day we had over 400 non-Christian children in our various Sunday schools. Nearly every church member is a teacher in some one of these Sunday schools. [illegible] we took an

offering for our orphanages and some of the Hindus and Mohammedans contributed gladly to the cause. The offering was not large, only eight dollars in all, but it was a freewill offering and as our people are very poor we felt it was very good. Some of the non-Christian people from the villages who could not give money, brought grain which we sold and put the proceeds into the offering. The people of this community are our friends and more and more they are letting us help them and are expressing a desire to help us where they can.

Mr. and Mrs. Menzies and family have just paid us a three days' visit. The people here were so glad to see them. Mrs. Menzies and I visited over fifty homes in a day and a half. She had taught the women for years and the visits. did them good.

MYRTLE FURMAN.

Rath, India.

Too Much Religion

During a recent visit in one of the homes the father began to tell us why he wanted his girl to attend our school. His main reason was that in the Catholic school which she had attended the past two or three years, the sisters had taught too much religion. That may seem strange to one who does not know our work. This same man has visited our school and he knows that there is a class in Bible for every grade and that we carry on the work of a Sunday school. And yet he sends his children to our school so they will not get too much religion. The mother was here the other day and she gave us some light on the matter. When the father was talking about religion he had reference to catechism and the confession. He does not object to what we give. On the contrary he is happy that his children are getting just that sort of teaching.

The prospects seem very bright for our school. So far we have enrolled seven new boy boarders and about that many girls. We do not want to crowd our school but we do want to reach as many as we can.

FRED W. HUGHES.

Asuncion, Paraguay.

Broadcasting In China

You may be interested in knowing that on the evening of January 25th the first sermon was broadcasted in China. It was delivered by C. J. Fs. Symons, dean of Holy Trinity Cathedral in Shanghai. It was heard through over six hundred receiving sets in that city as well as several large receiving stations and by ships at sea. I wonder what radio will do for missions in China.

GLADYS ANDRESS SIX.

Chuchow, China.

"After Many Days"

Sometimes the question arises "Where does our money go when we give it to missions?" Several years ago in a little town in Ohio there was a struggling Christian Endeavor society. Someone suggested that we needed a definite purpose to which we might give. Accordingly we wrote to the Foreign Christian Missionary Society stating our willingness to give something and asking their advice. They assigned to us one of the orphanage boys of Damoh whom we were to keep and educate. How interesting were the letters received from Chandulal!

Years passed by. Chandulal finished his education at Damoh and was sent to Bina to teach. He was a very good teacher. After a few years he died, but during his short life he had witnessed many times for Christ among his own people.

Several more years passed. One of the members of this Christian Endeavor society came to India. Only a few days ago I happened to make the discovery that the sister of Chandulal is one of the girls here in Kulpahar. How happy she was one day when I told her the whole story of her brother and our interest in him. The sister's name is Dhanaiya. She is doing embroidery and is a very sweet girl. She gave me for my birthday two handkerchiefs which she had made herself. The following is the translation of the note that came with them:

"Dear Miss Sahiba, may you accept this little gift with great love. I love you in the place of my brother because you nourished him. Happy birthday to you. May God bless you. Again I say, "Happy birthday to you."

ETHEL SHREVE.

Kulpahar, India.

To the Utter-Most Parts

Since 1919, when the Centenary program was launched in the Methodist Episcopal Church, 426 new missionaries have been sent out by the Board of Foreign Missions of that church.

United Missionary Campaign

Recently there was carried on throughout Scotland a united missionary campaign participated in by the principal denominations. Missionaries at home on furlough were used in the different centers where the meetings were held. The idea was conceived by Dr. Donald Fraser of Livingstonia, who saw no reason why the same unity should not prevail in the homeland as existed on the foreign field. The day schools were thrown open and missionaries had an opportunity to present the cause of missions in connection with classes in geography and history. The appeal of the campaign was

CHILDREN'S DAY IS JUNE 3

This is the Annual Offering Day in the Bible Schools For Foreign Missions

The missionaries around the world depend in large measure upon the interest of the churches in Children's Day.

Four thousand Bible Schools will give the new program, "THE GLAD TIDINGS." Hundreds of thousands of children and youth will join in the offering and offer up prayers for the work in all lands.

The Children's Day Offering must complete the HALF MILLION DOLLARS from the Bible Schools for the year.

The Bible School Calendar includes:

Thanksgiving Sunday..American Missions
Christmas Sunday.....Ministerial Relief
Easter Sunday.....Benevolences
Children's Day.....Foreign Missions

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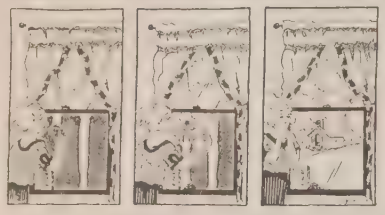

Apply two streaks with sponge.	Rub off at once with dry cloth.	Glass is clean. No dust, lint or splash.

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for a greater missionary consciousness so that all young people who go to other lands may be missionaries, no matter what their life work may be. It is thought that this campaign is the greatest event in the churches of Scotland in eighty years.

Salvador Again

Those of us whom F. J. Huegel's story in February WORLD CALL "From Prison to Pulpit" made friends of Salvador, will be grieved to learn that the bride of a year ago was taken from him by death. We have received word from the Pasadena Bible Training School, of which she was a graduate, telling of how deeply loved she was by the students there.

Salvador's story is to be translated into Spanish, printed in *El Mundo Cristiano* and also circulated as a pamphlet from the Bible House in Mexico City.

"Without a Country"

I am enclosing check for $21.75 to cover the offering of our Russian Church in New York City for the Shelton Memorial. I doubt very much if any offering has come which represents more of real sacrifice and genuine appreciation of the spirit of Dr. Shelton than this gift of our Russian friends. I am sending the envelopes in which the offerings were received. What a strange array of names to be on the files of the United Christian Missionary Society!

Just now, out at Ellis Island, over 200 Russians are detained because the quota for the month has been exceeded. Unless the Department of Labor at Washington sees fit to listen to an appeal they will all be sent back to Europe. Of this number seven, including a mother and children, are refugees who fled from Soviet Russia and came on from Constantinople partly from funds supplied by our Russian churches. The church here promises to care for them in every way possible by finding them work, and places to live, yet they are excluded. They are indeed "without a country." America will be an open door that closed in their faces. Most of our Russian people have endured some such hardship. Is it any wonder the story of Shelton touches their hearts?

A. W. VANDERVORT.
Community House, New York.

A United Family

One of our missionaries in Aguascalientes, Mexico, writes that every member of one of the families where they have been having Bible study regularly, has recently been baptized and come into the church, father, mother, two sons and a niece. The missionary says they were well prepared to take the step and it was beautiful to see them all come together.

School Almost Self-Supporting

We have just closed a very fine term of school. We had 113 boys to start with and closed with 111, two dropping out just the last few days. We have had several applicants for entrance after China New Year and will take in a few, perhaps more than enough to make up for the loss of those who may not return. The spirit of the school was fine and we were all happy over it. Next year we estimate for 150 boys and a running expense of $15,000, with $14,606 local receipts from the students, leaving only $394 to come from the home churches.

We were especially pleased this term with the attitude the boys are taking towards Christianity and Bible study. Next term we plan for a very decided advance in that direction. Now that we are giving undivided attention to the school, and with the cooperation of Mr. and Mrs. Fillmore and Mr. Otto, we should have a very fine school indeed. From the baptisms we are having from the school and the general interest, it would seem that the church work is going forward very well.

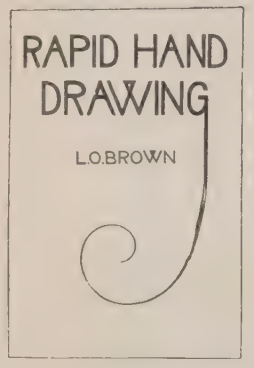
FRANK GARRETT.
Nantungchow, China.

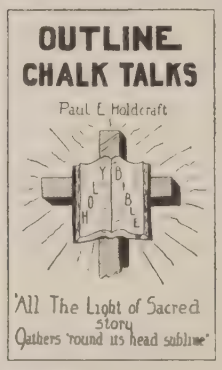
Shall Not Return Unto Thee Void

A military official attended the [illegible] service at Batang and listened attentively to the powerful sermon in which Lee Gwang Gwang very effectively showed what the coming of Christ has meant to the world. At the close of the service he asked for a Bible and sat for a long time reading from it.

RODERICK A. [illegible]
Batang, West China.

(*Continued on page 62.*)





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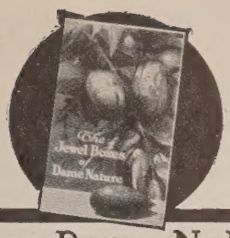
Comparative Statement of Receipts for March

United Christian Missionary Society and Six Old Societies.

	1922	1923	Gain	Nine Months
Churches	$ 40,997.23	$ 70,807.15	$29,809.92	$ 337,390.14
Sunday Schools	8,699.19	8,926.82	227.63	154,825.08
Christian Endeavor Societies	2,787.72	2,241.43	546.29*	10,508.19
Woman's Missionary Societies	80,495.60	83,551.54	3,055.94	309,830.36
Circles and Triangles	6,719.81	6,111.55	608.26*	23,253.86
Children's Organizations	1,624.22	1,523.89	100.33*	7,547.93
Individuals	7,661.47	14,807.47	7,146.00	101,660.71
Men and Millions Movement	25,900.00	150.00	25,750.00*	27,449.80
Bequests	1,470.00	1,600.00	130.00	5,934.71
Interest (U. C. M. S.)	431.10	1,318.78	887.68	9,916.71
Interest (Old Societies)	5,841.54		5,841.54*	36,231.42
Foreign Field Reports	5,600.00		5,600.00	
Home Missions and Benevolence	9,263.66	14,199.02	4,935.36	90,974.28
Annuities	11,500.00	9,172.80	2,327.20*	64,272.80
World Call	8,610.02	8,778.22	168.20	60,797.62
King's Builders	673.39	714.07	40.68	4,669.41
Literature	2,126.54	1,475.44	651.10*	16,576.78
Miscellaneous	11,820.55	6,942.69	4,877.86*	59,298.73
Retained by Old Societies				
Annuities	1,675.00	2,560.00	885.00	27,564.28
Bequests	29,593.47	7,285.99	22,307.48*	65,870.23
Individuals	1,375.00		1,375.00*	125.00
Interest	9,653.57	10,622.68	969.11	86,486.17
Men and Millions Movement		150.00	150.00	1,412.00
Miscellaneous	2,526.87	35.00	2,491.87*	5,903.36
	$277,045.95	$252,974.54	$24,071.41*	$1,508,499.57
Board of Education				
Churches	$ 8,341.41	$ 8,831.91	$ 490.50	$ 65,717.69
Sunday Schools	47.18	160.71	113.53	1,125.86
Individuals	2,018.75		2,018.75*	8,069.86
Colleges	487.58	393.12	94.46*	2,271.81
Interest	10.61		10.61*	
Miscellaneous	104.17	290.21	186.04	586.63
World Movement	50.00		50.00*	124.68
	$ 11,059.70	$ 9,675.95	$ 1,383.75*	$ 77,896.53
Board of Temperance and Social Welfare				
Churches	$ 388.11	$ 401.60	$ 13.49	$ 3,249.05
Sunday Schools				49.89
Men and Millions				3.00
Miscellaneous	90.00	932.36	842.36	2,671.21
	$ 478.11	$ 1,333.96	$ 855.85	$ 5,973.15
Association for the Promotion of Christian Unity				
Churches	$ 430.53	$ 655.67	$ 225.14	$ 3,288.19
Individuals	657.00	810.00	153.00	2,479.00
Literature	2.00	.60	1.40*	7.50
Interest				7.81
	$ 1,089.53	$ 1,466.27	$ 376.74	$ 5,782.50
Grand Totals for All Boards				
Churches	$ 50,157.28	$ 80,696.33	$30,539.05	$ 409,645.07
Sunday Schools	8,746.37	9,087.53	341.16	156,000.83
Christian Endeavor Societies	2,787.72	2,241.43	546.29*	10,508.19
Woman's Missionary Societies	80,495.60	83,551.54	3,055.94	309,830.36
Circles and Triangles	6,719.81	6,111.55	608.26*	23,253.86
Children's Organizations	1,624.22	1,523.89	100.33*	7,547.93
Individuals	10,337.22	15,617.47	5,280.25	112,209.57
Men and Millions Movement	25,900.00	150.00	25,750.00*	27,452.80
Bequests	1,470.00	1,600.00	130.00	5,934.71
Interest (U. C. M. S.)	431.10	1,318.78	887.68	9,916.71
Interest (Old Societies)	5,841.54		5,841.54*	36,231.42
Foreign Field Reports	5,600.00		5,600.00*	
Home Missions and Benevolence	9,263.66	14,199.02	4,935.36	90,974.28
Annuities	11,500.00	9,172.80	2,327.20*	64,272.80
World Call	8,610.02	8,778.22	168.20	60,797.62
King's Builders	673.39	714.07	40.68	4,669.41
Literature	2,128.54	1,476.04	652.50*	16,584.28
Miscellaneous	12,064.72	8,165.26	3,899.46*	62,681.25
Retained by Old Societies				
Annuities	1,675.00	2,560.00	885.00	27,564.28
Bequests	29,593.47	7,285.99	22,307.48*	65,870.23
Individuals	1,375.00		1,375.00*	125.00
Interest	9,653.57	10,622.68	969.11	86,486.17
Men and Millions Movement		150.00	150.00	1,412.00
Miscellaneous	2,526.87	35.00	2,491.87*	5,903.36
Colleges	487.58	393.12	94.46*	2,271.81
Interest	10.61		10.61*	7.81
	$289,673.29	$265,450.72	$24,222.57*	$1,598.151.75

*Loss



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Echoes from Everywhere

Ministering to The Needy

A severe hailstorm destroyed about half of the buckwheat crop in the Batang valley, and as buckwheat is the chief food of the poor people, many are in need. The mission is getting the names of those in distress and planning to help them.

During the month a village seven miles to the south of Batang was sacked by robbers. The villagers came to Batang in a distressed condition and the mission gave them some aid. While such robberies are too common outside the city, we are as safe in Batang as we should be in most other places in China. The robber bands are not strong enough to attack fortified towns.

RODERICK A. MACLEOD.

Batang, West China.

Science and Missions Cooperating

From the Children's Museum of Boston comes the following: "The lantern slides on Tibet have just reached us and I am greatly pleased with them. They are as fine slides as I have ever seen and very artistically colored. The museum is proud to possess these slides and, personally, since I have always been keenly interested in foreign missions, I am greatly pleased to realize that a scientific institution is indebted to a missionary society for such an unusual exhibit."

DELIA I. GRIFFIN.

Jamaica Plain, Mass.

Mail Service In Africa

W. J. McGill, of Shelbyville, Tennessee, besides being one of the leading laymen among the Disciples, has extensive manufacturing interests in the South. Among other things, two of his concerns manufacture harness, saddles, puttees and various other lines of leather goods. Recently when Emory Ross started back to Africa for the fourth time he carried with him three beautifully made leather mail pouches, the gift of Mr. McGill, two for the Disciples of Christ Congo Mission and one for the Union Mission House, an interdenominational and international undertaking shared by six missions in Congo, of which Mr. Ross is the secretary-treasurer and legal representative. The pouches, to be carried by native mail-runners, were specially made of the finest and most serviceable leather, mounted with solid brass hardware and with raised brass initials, very useful and valuable gifts indeed. The postmaster requested permission to hang them in the postoffice at Shelbyville so that the citizens there could see something of mail service in Africa, and the Associated Press carried dispatches of the incident.

Not Fair Weather Christians

We had thirteen additions during February; seventeen since the first of the year. $937 have been raised during the last three months, $780 of which went to the Provincial Society and United Christian Missionary Society. Our present membership is seventy-seven, twenty-five of them being men. One Sunday night with the thermometer registering twenty-five below zero we had forty-four present. We have had some wonderful conversions; homes rebuilt, prayer and Bible reading for the first time in fifteen years. We are planning to have one hundred in the Bible school by Easter, and I feel sure the church membership will go over the hundred mark by the end of the year.

JOHN H. WELLS.

Regina, Saskatchewan.

Inspiring Results in Japan

News has just been received of a remarkable evangelistic campaign conducted in the Doshisha University at Kyoto, Japan, by Rev. Paul Kanamori. Two hundred and twenty-seven Japanese students professed conversion during a single week of preaching. The Doshisha University is now one of the most influential Christian universities in Japan. The accession of this large number of students to the Christian faith, at one time, must profoundly affect the spirit of the entire university. Mr. Kanamori will be remembered as the man who preaches the three-hour sermon. When in America two years ago, he said that he preached the same sermon every night and outlined the entire Christian message at every service. His first hour's preaching was on God; the second hour on sin and the third hour on salvation through Christ. When in America, he had already preached this sermon to over 300,000 persons, of whom about 50,000 had indicated a purpose to accept Christ as their Savior.

(*Continued on page* 64.)

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J. H. WOOD, *President*
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A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

Africa

Bangala—Bängälä.
Bolenge—Bŏlĕngĕ.
Bololo—Bōlō' lō.
Coquilhatville—Cōkī'yävīlle.
Ekim'ea Nsango—Ekīm'ea Nsängō.
Isekya—Isēkyä.
Is'okuki—Is'ōkūkī.
Kassai—Kässäī.
Kimpese—Kīmpësë.
Kinshassa—Kīnshässä.
Lomami—Lōmämī.
Lonkundo—Lōnkūndō.
Lotumbe—Lōtūmbē.
Lulonga Cheferie—Lūlōngä Chiferie.
Matadi—Mätädī.
Mbelo—Mbëlö.
Momboyo—Mōmbō yō.
Mondombe—Mōndōmbē.
Monieka—Mōnyēkä.
Nkolobice—Nkōlōbīcē.
tsetse—tĕtsĕ.
Wema—Wēmä.

China

Anking—An kĭng'.
Chinkiang—Chĭn kiäng'.
Chuchow—Chü chōw.
Hwaiyuen—Hwai yüĕn.
Li Chih—Lī Chī.
Nantungchow—Năn tŭng' jō.
Soochow—Sū' Chow'.
Tang-Chuan—Täng-jüän.
Yenching—Yĕn-chĭng'.
Yu Shi Gian—Yū Shī Giän.

India

Aleppa—Ulŭppä.
Ananti Shastri—Unū'ntī Shäs'trä.
Bai—bä'ī.
Bengali—Bĕn gä' lī.
Besgali—Bēs gä' lī.
Bina—Bī'nä.
Bipin Bihari Medhavi—Bī pĭn Bī hä'rī Mēdh uvī.
Brahman—Bräh'mŭn.
Chandulal—Chŭn' dû Läl.
Damoh—Dŭmōh.
Dhanaiya—Dhŭn' ĭ yä.
Kanarese—Kä'nä rīz.
Kulpahar—Kûl pŭ här'.
lippo—lī'po.
Mahoba—Mŭ hō'bä.
Manorama—Mŭn ō rŭm'ä.
Marathi—Mŭ rä'thī.
Mukti—Mûk'tĭ.
Nuriban—Nūr' ĭ bŭn.
pandit—pŭn' dĭt.
Pendra—Pēndrä.
Poona—Pū'nä.
Pandita Ramabai—Pŭn'dĭtä Rä' mŭ bä'ī.
Puranas—Pû rä nŭz.
Sahiba—Sä'hĭ bä.
sari—sä rī.
Sarasvati—Sŭ rŭs vŭt'ī.
Sharada Sadan—Shä'rŭ dä Sŭ' dŭn.
tonga—tängä.
Vedas—Vē'dŭz.

Japan

Doshisha—Dō'shĭ shä.
Heijo—Hay-ī-jō'.
Kanamori—Kä-nä-mō'rī.
Keijo—Kay-ī-jō'.
Kimura—Kī-moo-rä.
Kuroki—Kûo-rō'-kī.
Kyoto—Kyō'-to.
Takahashi—Tä-kä-hä'-shī.
Yakushiji—Yä-koo-shī-jī.

Latin America

Agustin Barrios—Ä-gūs-tīn Bä'rrīōs".
Comerio—Cō-mēr'thīō".
Bayamon—Bä-yä-mōn'.
Consuelo Perez Guerra—Cōn-sūē'lō Pē'-rēth Gay'rrä.
Aguascalientes—Ä gūäs cä līēn'tēs.
El Mundo Christiano—El Mūn'dhō Crīs-tīä'nō.
Juan Francisco Perez—Huän Frän-thīs'cō Pē'rēth.
Instituto Paraguayo—Īns-tī-tū-tō Pä-rä-gūä'yō.

Philippine Islands

Aglipayans—Ä-glī'pai-ans.
Avenida Azcarraga—Ä-vē-ni'dha Äth-cä'-rrä-gä.
Ayuntamiento—Ä-yūn-tä-mīēn'tō.
barrio—bä'rrīō".
Bonifacio—Bō-nīfä'thīō".
Burgos—Būr'gōs.
Camilo Osias—Cä-mī'līo" O-sī'-äs.
Emilio Aguinaldo—E-mī'līō" Ä-gī-näl'dhō.
fiesta—fīēs'tä.
Filibusterismo—fī-lī-būs-tē-rīs'mō.
Ilbayat—Īl-ba-yät'.
ilustrados—ī-lūs-trä'dhōs.
Independientes—in-dē-pēn- dhīēn'tēs.
Jolo—Hō-lō'.
Josi Rizal—Hō-sē' Rrī-thäl'.
Juan Sebastian Elcano—Huän Sē-bäs-tiän' El-cä'nō.
Katipunan—Kä-tī-pū'nän.
Luneta—Lū nē'tä.
Luzon—Lū-thōn'.
Mabini—Mä-bī'nī.
Manuel Quezon—Mä-nūēl' Kē-thōn'.
Mindanao—Mīn-dä-nä-ō.

(*Continued on page* 64.)

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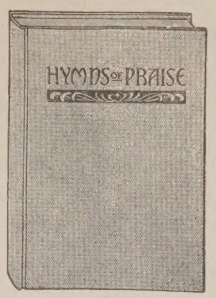

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Batang—Bä'täng.
Chamdo—Chäm-dō.
Chen—Chĕn.
Da Chen—Dä Chĕn.
Gonjo—Gōnjō.
Haifong—Hai-fŏng.
Kiating—Jä-dĭng.
Lhasa—Lhä-sä.
Lee Gway Gwan—Lī Gwē gwäng.
Li Hwa—Lī Hwä.
Likiang—Lī-jäng.
Lingkashi—Lĭngkäshū.
Litang—Lĭ täng.
Mee—Mī.
Om mani padme hum—Om-mä-nĭ-păd-mĕ-hŭm.
Sha Gay Mu—Shäy Gay Mū.
Shang Gay Mu—Shäng Gay Mū.
Talifu—Dä-lī-fū.
Tangar—Tän-gär.
Tasienlu—Dä-jĕn-lū.
Wang—Wäng.
Yunnan-fu—Yünnän-fū.

Echoes from Everywhere

A Great Sea Of Hunger

I shall be leaving soon for Moscow and Petrograd, but it will probably be the first of May before I arrive in Chicago. I am planning to spend my deferred vacation somewhere in Europe and England.

I have just returned from a visit of inspection to a neighboring section to the south where only child feeding is being done and where death and terrible suffering have already set in. When I returned I found that our workers to the north had come in with heart-rending tales of the needs there. All food supplies of the meager harvest are exhausted and we find ourselves literally an island in a great sea of hunger. It is a terrible thing to draw a line on a map and say that so far and no farther shall our supplies of food be sent.

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The Missionary Register

Missionaries Arriving on Furlough

Miss Goldie Ruth Wells, Africa, March 28, 1923.
Miss Martha Bateman, Africa, March 28, 1923.

Births

A son to Mr. and Mrs. C. Ross Atherton, Africa, March 4, 1923.
Ralph to Dr. and Mrs. Frank Vierling, China, November 25, 1922.
Harry E. to Mr. and Mrs. C. H. Hamilton, China, January 17, 1923.
Elizabeth to Mr. and Mrs. George Ritchey, China, January 21, 1923.
Norman Clare to Mr. and Mrs. J. E. Moody, India, February 9, 1923.
Helen Janet to Mr. and Mrs. Arthur Van Dervort, New York, April 5, 1923.

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